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ALONZO S. WEED,  
Publishing Agent,  
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## A LOST BLESSING.

BY MRS. ANNIE E. THOMSON.

If I could think as I lay me down,—  
In my soft warm bed to night,  
With the sound of the wailing storm without,  
And the winds in their wrath and might,  
That each poor little wail  
Was shivering safe,  
In a snug, and pleasant nest,  
I'm sure I could joyfully sink to sleep,  
And sweeter would be my rest.  
But I know, in the wild, wild storm to-night,  
They are wandering to and fro;  
Hungry and ragged, weary and cold,  
Knowing not where to go;  
And the chilling blast,  
As it rushes past,  
With a fierce and wrathful tone,  
Bears up, with the gloom of its midnight wings,  
Full many a dying moan,  
Which none but the listening angels hear,  
As they bend from their home above;  
And the Father, who watches and pities all,  
In his great and boundless love;  
And with snow and sleet,  
For its winding-sheet,  
Full many a stiffened form,  
The day will find when the sun shines out,  
And drives away the storm.  
O, Angel of Sleep, 'twere vain to woo  
Thy charmed presence here,  
For my heart is burdened with thoughts of woe,  
And haunted by faces dear;  
And amid the storm  
A radiant form  
Seems whispering mournfully,  
"As ye have done to each sorrowful one,  
"Ye've done it unto me."  
"As ye have done," O, Blessed One,  
If I could only see,  
Some good I might to-day have done,  
How glad my heart would be;  
But I quaffed the wine  
Of each joy that was mine,  
And scented the bloom of its flowers;  
Nor dropped one ray of comfort to those  
Who mourn these wintry hours.  
Had I kindled a fire on some cheerless hearth,  
Or given a loaf of bread,  
Or a kindly word to some wandering lamb,  
Or a shelter for his head;  
Or, a garment warm  
To some shivering form,  
Or lightened grief's heavy rod,  
I could fold my hands and sink to sleep,  
Feeling the peace of God.  
O blessing lost! O thoughtless heart;  
Begin with the morning's dawn,  
To fill each precious moment up,  
So soon, and forever gone,  
With deeds of love,  
And then ye shall prove,  
The fullness of joys untold;  
Your nights shall be hallowed with visions sweet,  
And your mornings be tinged with gold.  
DELAWARE, Ohio.

## FROM ATLANTA TO THE SEA.

BY GILBERT HAVEN.

Not in the way the original march was made, nor in that direction. Imitators never quite copy their originals. They differ slightly, and then claim to be themselves original. So a fine car, called "coach" here, Pullman, most of the way, and a Southwestern route differ so materially from a foot tramp to the Southeast, that the journey may be said to be a new undertaking, and no copy of that old and ever famous march from Atlanta to the sea. A cold snap came on at New Orleans, this afternoon, the Saturday before Christmas, and my Southern blood could not stand it. Driven from Baltimore, Richmond, Atlanta, and now from New Orleans, even, by these icy Northwinters, what refuge is left a Southern man? Only the Southern islands. Such an assault was hardly to be expected. The morning opened soft as September; just a touch of coolness, that made an open fire and an open window a happy marriage. The day was "perfect as a day in June, when if ever come perfect days" (a quotation you never saw before). But at three "a Jan'war blast blew house in" from the North, and at five I was on the steamer, pushing down to the gulf. I have hardly escaped it yet, for at this, midnight, writing, the stars look down keen and cold, as if they all lived in New England. Still, I trust by to-morrow to be out in the gulf, and away from these icy breezes that can even smite the sunny South at its southernmost point. How cold it must be to-night, in Boston, if it is overcast here! But ere I reach Havana and everlasting summer, let us run over the trip from Atlanta hither. I broke off in the middle of my talk in Atlanta, being driven to my net protection by buzzing and biting mosquitoes.

ATLANTA.

Shall I begin where I left off? It is hardly necessary, especially as I saw it under a perpetual cloud. It first frowned, and then wept. All my two days and a half with it, never once did it smile a smile. The streets were so muddy, that crossing was a cross indeed, and the red clay grew redder as the heavens mingled their tears with it, as the dirty face of a crying child grows dirtier under that lamentation. I saw enough to show enterprise and activity, the most Yankee town I have yet seen. It was a pleasant seat in pleasant days, rolling round on hill-tops, which are really mountain-tops, though the general high level prevents that fact being detected. It is one

thousand and fifty feet above the sea, higher than Mount Tom, or any Massachusetts hills. This height gives it coolness in summer, and coldness in winter. Though the coldness is only of the open fire and open window sort, not enough to freeze, nor hardly enough to chill a Northern blood. It has a superb depot, or car-shed, as they modestly call it, and a hotel big enough for a town tenfold its size. Each of these are the fruits of Northern enterprise, and tokens of the ultimate renewal in like bigness and betterness of the whole country. Its streets are busy with mules and men. Its capitol square is well-encircled by churches and residences, and the faded Oglethorpe University. Our churches are two, our schools two, our work one, our people not yet quite one, but becoming so day by day. Our first church is a comely structure of brick, and its membership is active and united, and full of faith and love for the Church and the country. Dr. Fuller, its pastor, is doing a good work for us, in many directions. Rev. W. H. Thomas, the pastor of the Clark Church, is an educated and talented brother, who lost an arm in the war, but has yet heart and hand and head to work for his Master. He will be a valuable help to us in our growing work. Dr. Cobleigh, you all know, you of the HERALD; he keeps his pen, tongue, brain, and heart busy in this labor of regeneration. The gathering at the Lloyd Street Church was large for a very stormy night, the viands were abundant, and the speeches enjoyable. Congregational, Baptist, and Lutheran ministers united with the Methodist, and showed a Yankee South well planted and well grown in this Yankee city. How precious is such fellowship in Christ, in suffering, and in salvation. It was a type of the ultimate oneness of all lovers of the Loving Saviour, in all this lovely region.

## THE EX-KING, COTTON.

The ride to New Orleans was in a steady rain for two days, and a like stay there, almost as rainy. Cotton appears in the fields, that fruit, like the apple of Eve, was the cause of all our woes. You see it growing, what is left by the gleaners, for the crop is gathered, a small white blossom near the ground. It is planted in some places among clearings, whose trees are not yet removed, as well as in open fields, that roll up and away from the track, white unto the high harvest.

Every few miles a cotton gin grinds out its seed from the boll, and a press squeezes the loose flock into solid lump, well bound in chains of iron. The bag, half laced together, is placed between a platform, with grooves above and below, in which these iron hoops lie. These platforms press the bundle to its compactest possibility, and the iron bands are riveted together in a moment, and the bale rolled out for Lowell or Liverpool.

The crop sells here for a cent or two a pound less than at New York, and so accurately is its value known, that the boy with a single bale in the market-place, will name his price to the eighth of a cent. It is cash, too. You can carry back the money for your load, as soon as you bring it to the depot. This makes it more valuable than corn or wheat, as an article of produce, and will ensure the improvement of all this land. Thousands of acres are still untouched, from which millions of dollars will yet be made. Give this land rest. Let it welcome the emigrant from every shore, and these fields and woods will blossom abundantly with the white flower of peace and prosperity. These desolate stations, these drop-down huts, these horrid whiskey hells, that make a cross-roads into a cross-bones, will all disappear, and New England towns of cleanliness, beauty, culture, Christianity, and comfort encircle every station.

## ALABAMA.

The ride through Alabama was in night and storm and darkness, and therefore must wait a better time. We beguiled the darkness by long and interesting talks with a gentleman of the section, who showed an anxiety to have this rich country developed by railroad and emigration, and who, though leaders once against the government, are now its best supporters. They are not all thus here yet, but they will be; for all else is folly and fatality. Accept the situation, is the American motto, and this is America.

Before we reach Mobile the light reveals deep bayous, or indentations, and wide rivers, which move slowly, as if burdened with the rich sediment they carry to the sea, or which partake, naturally, of the sluggishness of the climate. Mobile lies on the gulf flats, and has at least one handsome street called Government, a significant name, which may help make her intensely loyal to the powers that be. It is broad and handsome, and well lined with trees and residences. The loungers around the depot show too many idlers for a large town, and also that as far as laziness goes, there is no distinction on account of color. Perhaps, "no man hath hired us," would have been their

defense; yet with a summer sky and soil and sea, those men of all shades had no need of being under another's direction. They should have let themselves out to themselves.

A coffee-room on this street shows what can be done in a little business, industriously followed. An Italian has a score of round tables, with a bowl of sugar on each. He serves coffee, with biscuits and cake; no butter, eggs, salt, meats, or drinks. Yet I was told he was the richest man in Mobile, worth a quarter of a million, or more. Many a little makes a mickle in his case, many a drop, a cup.

## ALONG THE GULF SIDE.

The road to New Orleans is new, and admirably built. It runs through palm-like pines, straight, small, branchless, and tufted near the top with green, slim spines. These barrens, it is said, are well fitted for sugar culture, being better than Louisiana bottoms in all save richness, which the neighboring sea will easily afford. Branches of orange trees, laden with large, ripe fruit, begin to enter the cars, to the delight of our snow-blind eyes, and soft, green foliage, shows that here "December is pleasant as May." New Orleans is reached, and under the green magnolia, and yellow orange, in the hospitable house of Gen. Bussy, rest is found.

## NEW ORLEANS.

surprises you by its intense activity. Here is New York come again. No loungers around these quays; no idlers along these streets. The men drive as if they had no to-morrow. The streets are busy with teams, the sidewalks filled with people. The centres of business are choked, and no sign of discontent, or disorder appears. There may be trouble among the politicians, but it does not stop the steamer nor the drayman. The merchant fears for bonds and taxes, but he pushes ahead nevertheless.

It is a handsome city. The old French portion is pure French, narrow streets, paved and clean. The American part is broader in avenues, and handsomer in structures. Jackson park is Frenchy, to which Jackson's equestrian statue is not *comme il faut*. Its bushes trimmed into fantastic shapes, its flowers and foliage and white walks, and perfect summer, is a touch of Versailles in midsummer.

St. Charles Street winds with the river about the town, a broad avenue for the most part, outside the old city, with a tree-lined railroad running through its centre. Ames Church stands upon it, its central window having holes in its panes, made by the bullets of the Liberals, shot from the headquarters of a campaign club, on the opposite side, a sign of other bullet holes that would have been made in many men had that club been successful.

Further out from the centre, on Camp Street, a like handsome avenue, is a Southern building, with broad verandahs, on both stories, occupied by the Thomson Biblical Institute and Union Normal School, by this time, I trust, converted into the New Orleans University. Here are schools theologic and literary, in which a hundred pupils are taught by Prof. Leavitt and Miss Leighton (I believe that is her name), and several of our ministers. The pupils are apt and quite well advanced. Latin is introduced, and a year or two will witness a Freshman Class, that Middletown would not despise. Canal Street is the main business avenue, wide and attractive. Follow this avenue for five miles and you come to the cemeteries, which are graves above ground. Everything is above ground here. Sewers, wells, cellars, and graves. Along the centres of the streets flow the sewers, dragged by an unseen steam power, that, miles away, is sucking its waters along to the sea. Every house has a great green-painted cistern in its back or side yard, which take the water from the skies and give it back to the kitchen. Tombs are built on the ground, or coffins are thrust in receptacles in the walls, after the fashion of Italy. There is no depth to anything, but water, and that is everywhere girdling the city above its surface with its dangerous floods.

One might suppose the city to be sickly, but its inhabitants protest, of course, to the contrary. Fewer deaths, by many per cent, occur here, they say, than in the cities of the North, the victims of yellow fever included, and nowhere do so many children attain maturity. Our work in this city is well advanced. We have over twelve churches and congregations, and will not fail to be a great power here, if we fully accept the current of events, which are but the leadings of Providence and the Spirit of God. Its legislature is two thirds colored. Its superintendent of public works is alike distinguished, while French blood has been long mingled with African, and so socially respectably, that for a colored man to speak French before the war, was to make him pass the police without suspicion as a free man; and only this very week, the will of a rich gentleman and a judge, acknowledged as his beloved

wife, a lady of African descent. How foolish, how impossible in such a city to set up a contrary notion, itself a false and wicked prejudice. I rejoice to see in many forms in our Church the disappearance of every vestige of this sin, and feel assured that New Orleans Christianity will gain pre-eminence of Boston in its impartial and effectual treatment of all its brethren.

Havana is reached with its hot sun, panama hats, linen suits, dirty streets, and epizootic. Its decaying slavery lingers yet on its ships in these sweltering laborers, naked to the waist, and glittering in sweat, as if anointed with fresh oil;—their own oil it is, too. The high walls and thick and almost windowless, that make and keep the rooms cool, the open courts and doorways which let as much air go through as possible, and as little light; the covered wharves, where donkeys and darkies work without danger of the sunstroke; the round harbor with its sugar wharves, deeply shaded, its steeples, towers, and walls of dirty white, its castle, frowning like a Spanish, fierce but weak, on the fleet below. This is all the Havana I had time to see. Arriving at ten, and leaving at five, and with the nonsensical vigilance of its functionaries, who make you get your passports doubly visited, even to go from steamer to steamer, was it possible to see the town. This letter, begun on the Mississippi, just below New Orleans, the Saturday before Christmas, is finished at Vera Cruz, the day before New Year. The doors are wide open, and summer clothes, and summer airs abound. Of this, hereafter. Adios, as they all say, here. To God, all of you.

## EXPLORATION OF JERUSALEM.

BY REV. J. E. LATIMER, D. D.

Ever since Robinson sent forth his Biblical Researches, in 1841, making an epoch in the study of the topography of Palestine, and gaining an enviable position among the geographers of the world, ever since that date when it seemed that nothing more could be done, until by excavations and shafts sunk in the earth, the disputed questions could be settled, the scholars of the world have been waiting for the time to come when the sacred soil of Jerusalem might be upturned, and competent authorities might interrogate the subterranean depths. At last the opportunity arrived, and the world has been listening to the report that came across the Mediterranean.

The Palestine Exploring Fund was projected for this purpose; its Prospectus issued in 1865, and in 1867 Capt. Warren landed at Jaffa, with authority from the Sultan to excavate anywhere "except in the Haram area, and sites sacred to Christians and Moslems." With great enthusiasm he entered upon his work in Jerusalem, which was continued for three years, and then abandoned for want of means, and because of the restrictions as yet placed upon the excavations. Two years ago he issued the record of this work, in the "Recovery of Jerusalem," which has been abridged, and its results given in a little book just published, called, "Our Work in Palestine."

The difficulties which beset the path of the explorer in Jerusalem can hardly be exaggerated. Only by diplomatic negotiation with the Sublime Porte, was permission obtained to dig up the sacred soil of Jerusalem. A large amount of money was paid for the privilege, for "backshish" is the open sesame along the whole scale, from the Arab on the Syrian plains to the highest official of the Turkish Empire. Besides, extreme jealousy has ever been manifested, lest the sacred places should be dishonored by the pickaxe of a Frank. Every excavation was subject to the inspection of a Turkish engineer whose helpless ignorance made it possible for Warren to confuse him, and turn his head, while in his pits, so that the official lost the points of compass, and did not perceive that the horizontal shafts ran to the Haram wall.

As the excavations were made through layers of earth and debris of stone chip-pings, broken stone, and mould containing potsherds and ancient lamps, they often struck upon beds of "shingle," or sand and pebbles intermingled, which were as unstable as water. When tapped, they often would run for days, and rendered dangerous even the shafts when cased in wood. These shafts are perpendicular excavations, four feet square, boxed with wood as the work went on; wood brought by ship to Jaffa, and then transported on the backs of mules to Jerusalem, 36 miles away. The descent within these shafts, sometimes a continuous one of 50 feet, is effected by rope ladders, dangling loose from the top, where a crowbar stuck in the earth, and held by a native workman, sustains the weight. Sometimes great blocks of stone being frightfully over one's head, the gases which have been forming below for years, and mayhap for centuries, are a constant peril, the awkward and ignorant workmen are liable

to drop the tools down upon those below, and a thousand unforeseen casualties may happen at any moment. Warren and Birtles came near losing their lives by the unexpected rise of water in the conduit which leads from the Fountain of the Virgin, through Oppel, to the Pool of Solomon, the water rising to such an extent, that another inch would have strangled them in this subterranean ditch, along which Robinson once crawled on hands and knees. Finally, the mystery attaching itself to these unexplored depths, in addition to the anxious fear which accompanies all original discovery, makes it necessary that a man be brave of heart and earnest of purpose, who burrows beneath the Holy City.

All these dangers and difficulties Capt. Warren met and triumphed over, and he has done his work so well, and has added so much to the store of our knowledge, that it is only sober truth to say, "So long as interest in the modern history of Jerusalem remains, so long as people are concerned to know how sacred sites have been found out, so long will the name of Capt. Warren survive."

There is no opportunity in a brief article like this, to enter into the details of his work, but only to give in the briefest manner his results.

What is evident to the most careless observer, is that the present level of the city is many feet higher than it was in the time of Christ. The city has passed through convulsions and destructions which would have blotted out any other. The work referred to above counts up twenty-seven different sieges it has passed through, running over about 3,000 years, the last in the 13th century. Thus ruins have filled the streets, debris have accumulated, the new streets probably taking the direction of the old, only at a higher level, till it is quite certain that the modern city stands from 50 to 70 feet higher than the ancient.

Again, the deep valley east of the city is much changed. Once there was water there, now there is none. Once it was deeper than at present, and it is evident the bed of the valley of Jehoshaphat is changed. Warren found by shafts sunk down to the rock beneath, that the rubbish thrown over from the wall, and heaped up there, had displaced the old bed of Wady Kedron, shifting it 90 feet to the east, and raising it 40 feet higher than its former level.

Of course, the principal interest regarding Jerusalem, centres in the Haram area, for somewhere on that elevation stood the temple of Solomon. The result of Warren's researches, based upon actual excavation to the rock basis, by shafts sunk on the west, south, and east of the wall, which encloses the Mosque of Omar, is to the effect that we have virtually the line of the ancient wall of the temple, in some places, even the ancient stones *in situ*, while the foundation on the rock beneath varies from a depth of 20, to more than 100 feet.

Three of the four gates in the western wall have been identified at Wilson's Arch, Barclay Gateway, and Robinson's Arch. Beneath Wilson's Arch, a stream of running water was found, coming from a source which no one knows. The excavations near Robinson's Arch are deeply interesting. The great explorer, more than thirty years ago, declared the bulge in the wall to be one foot of the arch that spanned the chasm beneath. Many disputed the assertion, but at last, all who are competent to judge, admitted that it was a most fortunate guess. But Warren has proved it true. Between his shaft and the Haram Wall, some 60 feet below the surface, he found a pavement and the broken fragments of the arch which had fallen here, the great stones of which it was built lying about in confusion. Even the pier corresponding to the protuberance in the wall was found a little less than 50 feet west of it, a pier 52 feet long. Here was evidently the bridge that led from the temple wall across the Tyropean to Zion, from which the steps went down, or the "ascent," as it is called in scripture.

In the Smith Wall he found traces of the double gate, the triple gate, and the single gate, in this order from the west; and Warren was persuaded that the southwest angle is of later date than the rest of the south wall, and that it was a work of Herod.

The shafts sunk near the southeast corner of the Haram Wall, revealed the rock foundation at a depth of 70 feet, the stones showing the well-known Jewish bevel, the masonry sunk into the living rock quite deeply, and mystic Phœnician marks distinctly traced upon the massive limestone. It is hardly an exaggeration to say with the little book I have alluded to above, that "upon that layer of fat mould, where lie the potsherds of the Jebusites, the great king has often stood watching his work rise slowly."

The golden gate was found to be 30 feet above the rock bottom below, and

a wall was found in front of it, both facts indicating its modern character. At the northeast corner again, Phœnician marks were found; the stones are set in a peculiar manner, as if forming a part of a tower, and the rock bottom is very far below the surface. The Birket Israel, which is commonly called the pool of Bethesda, Warren does not recognize as such, but locates it in the twin pool under the convent of the Sisters of Zion.

Within the Haram Area no excavations were allowed, but full liberty was given Capt. Warren to explore the many cisterns with which this hill is honeycombed. The plan given by Warren marks 33 of these tanks, thus showing that the "Montes Cavati sub terra," in the description of Tacitus, were not a vain imagination. Like most antiquarians, only on surer evidence, Warren locates the temple where the present Mosque stands, and shows the utter folly of the paradoxes of Ferguson, as given in Smith's Bible Dictionary. The platform of the area is 210 feet higher than the northeast corner, 160 feet higher than the southeast angle, and 140 feet higher than the southwest point. Of course this is the dip to the rock foundation, and shows us how much of substruction must have been necessary to level up to Aramiah's threshing-floor, this area 1,600 feet by 900.

Warren also discovered the wall of Oppel, at the southeast corner of the Haram Area, 14 feet thick, and evidently built after the other.

The conclusions of the Palestine Exploring Expedition, as well as of later travelers, go to confirm the genuineness of the holy places, and assure us that the Church of the Holy Sepulchre contains the sites where the great events of Christianity took place. The plan of the city as laid down in the "Recovery of Jerusalem," runs the second wall so as to leave the Church containing the holy grave outside; and though the Gennath Gate has not yet been identified, it will when located definitely, confirm Warren's view as against Robinson and others.

We rejoice in these explorations and these discoveries. Perhaps the expedition which is to go out from the United States, like that of Lynch to the Jordan, will be yet more successful in its results. Perhaps the time is not far distant when the Russian Bear will tear "the sick man" in pieces, and then Jerusalem will be open to western research. There are three great cities whose names thrill the hearts of the world—Athens, Rome, and Jerusalem. The last is dearest of all. Its associations are kindled on the hearth of religion; and thus its barren wastes, its ruined arches, its heaps of stone, and its arid wastes, are more to us by far than the pomp, and splendor, and enchantment of all the capitals of the modern world.

## THE OLD TEA-CHEST.

OR WEALTH OF MORE WORTH THAN GOLD.

Some more than forty years ago, a young man with his newly-married wife, made themselves a home in one of the rough mountainous towns of Central Vermont. At this time, Methodist itinerants were riding their circuits, and planting little churches here and there, and this little back town, among the mountains, was a monthly or semi-monthly appointment. This young couple were Methodists by education and choice, and true to the instincts of the sect, must have their religious paper, as one of the indispensable requisites of life. A few years passed by, and the inmates of that rude, little home had been multiplied fourfold. Six children, three girls, and three boys, had gathered like magic around the hearthstone. Now came the trials, and stern realities of life. The father's health partially failed; his large farm, just ready to yield an abundant return, his increasing herd of sheep and cattle must all be left for lighter, and less remunerative employment. All were sold, debts paid, and with little remaining, save an unbroken family circle, a new home was sought in a distant part of the State. All expenses, not absolutely necessary, must now be given up, not from choice, but from necessity, and Zion's HERALD ceased its weekly visitations. This, among other privations, was a real sorrow, but its former visits had made for itself a home. In an old tea-chest, a mother's careful hand had stored them all, so that there was scarcely a missing number, for a series of years. Over the mountains they traveled, and found a snug corner, in the chamber of a new home. Now they became a mine of wealth, worth more than gold. Far from church, the father often absent, prosecuting his new but poorly-paid labors, only in sunny weather could the household all gather with others in Sabbath worship, to hear the gospel of the Son of God.

But aside from the Bible itself, this family believed, and believe to this

day, that the gospel trumpet never sounded a clearer, more stirring note, than rung out on the clear air of earth, in the wake of the flying angel who came weekly to visit Zion's hungering sons and daughters.

The restless activity of childhood made these lone Sabbaths perilous passes for this family, but the desire for roaming the fields in idle sport, or pleasure, yielded strangely to the charm of the old tea-chest. An armful of papers, when the common routine of table-serving was over, was the signal for long hours of unwearied listening to our mother's silvery voice, reading story after story to this little group, with such comments as seemed judicious, until the principles of religion took deep root in every heart.

The writer remembers, with some amusement now, but with greater thankfulness, how the lists of fires, accidents, and murders, kept his restless little body from many an unseemly loitering and Sabbath desecration.

Years rolled on, and with added privileges, until the father lived to see every one of his children converted soundly unto God, and his three sons preaching the gospel. He, now, with the youngest daughter, sleeps the sleep of death, while the mother still lives to gather, in old and cheerful age, the fruits of her carefulness. The old tea-chest will never be forgotten, and the seed thus planted is even now yielding a wealth more precious than gold. ONE OF THE CHILDREN.

## "I WILL."

In the marriage ceremony, the parties to be united, are expected to respond to the questions proposed, "Wilt thou have," etc., heartily, sincerely, and earnestly, "I will," and they are made one. God and His people are asking now, each and every precious soul, "Wilt thou have Jesus for thy Friend, Brother, Husband, Father, Saviour, Prophet, Priest, and King?" When from the heart you can and do answer, "I will" then, in spite of thy unworthiness, guilt, depravity, and hell-deservings, He will ratify the covenant, and make you "one with himself." You have been repeatedly exhorted to seek Christ. But, my dear friend, Christ seeks you with His boundless grace, His agonizing death, His triumphant resurrection, His wonderful ascension, and His continued intercession; He seeks you patiently, unweariedly, tenderly, lovingly, and sends the Spirit to enforce His call. Will you "be espoused as a chaste virgin to Christ?" Make Him thy Bridegroom? Let your full, soul answer be, "I will." You can then sing, "Jesus, lover of my soul." How joyously we welcome our "lovers!" With what intensity of desire we long to see them! Cry, then, "Come in, come in, Thou heavenly Guest," etc. Let Him "dwell in your heart by faith," and He shall be to thee "the chiefest among ten thousand, the one altogether lovely." M. D.

The New Englander and Congregationalist Review for January appears promptly, and forms a handsomely printed and published volume of 200 pages. We have not been able to read its attractive list of papers, but shall hereafter remark upon some of them, as touching upon current topics of great interest. The nine leading contributions are, "Herbert Spencer's Laws of the Knowable," by Mr. Borden P. Bourne, "In Memoriam—Prof. Hadley," by President Porter, "Augustine Comte and Positivism," by Prof. S. Adams, "Prison Discipline as a Science," by Rev. A. Woodbury, "Bushnell's Sermons on Living Subjects," by Prof. J. M. Hoppin, "Casuistry," by Prof. H. N. Day, "Name-words in the Vernacular," by Prof. J. S. Sewall, "The Treaty of Washington in 1871," by Dr. Woolsey. The notices of books are critical and valuable. We esteem the volumes of this Quarterly from the beginning, as one of the most useful and serviceable portions of our library. Published in New Haven, by W. L. Kingsley.

The Baptist Quarterly for January, with its particularly inviting exterior, offers an equally attractive table of contents: (1) Position of the Baptists in the History of American Culture, by Prof. W. H. Whitist; (2) The Second Century, by J. M. Cramp, D. D.; (3) Skepticism and Scholarship, by Prof. S. H. Carpenter; (4) The Prayer Test, by Prof. Noah K. Davis, LL. D.; (5) Darwinism, by E. Nesbit, D. D.; (6) Paradise, by Parcellus Church, D. D.; (7) Death-bed Repentance, toward Malcolm, D. D.; (8) Baptism a Positive Law, by Rev. Sidney Dyer; (9) Book Notices.

The Living Age commences 1873 with renewed vigor. No weekly enjoys a more permanent circulation, or deserves it better. Its contents are the sifted wheat of foreign periodicals. Little & Gage, Bromfield Street, are the publishers.

Rev. Allen Steele died on Wednesday morning, January 15, at his home in Barre, N. Y., aged sixty-five years. He joined the Geneva Conference (now Western New York) in 1831. His ministerial life was spent in that Conference excepting as follows: In 1846 he was pastor of Hudson Street Church, Albany; in 1848-9 at State Street, Troy; in 1855-6 at Hedding Church, New York; in 1857, at Central Church, New York; and in 1858, at State Street, Troy.



## CORRESPONDENCE.

## WASHINGTON CORRESPONDENCE.

BY REV. C. ADAMS, D. D.

I think it must be that I am mistaken in my views of what should have been the arrangement of the Government buildings which form so marked a feature of this Washington city. For how could so many great and wise men, in ordering the existing arrangement, have erred instead of myself? This "existing arrangement" is something like what follows:—

Toward one end of the town, on the border of an extended plain considerably elevated above the rest of the city, stands the Capitol of the nation—one of the few most imposing and elegant erections on the globe. Down and away from this, through the great avenue of the city, and at a distance of a mile and a quarter, is the presidential mansion. Near this latter, and toward the Capitol, is the great Treasury building, while on the other side of the White House are, first, the War Department, and then beyond this the State Department edifice, now in the process of erection. Returning toward the Capitol, and passing the Treasury building, you come by a street parallel to the great avenue, to the Patent Office on one side, and, opposite to this, the General Post-Office—these structures being about a half mile back from the Treasury toward the Capitol.

Now these—the Capitol, Treasury, War and State buildings, the Patent Office and General Post-Office, are the main erections appertaining to the Government, and in which the principal amount of Government service is performed. Massive edifices are they, of granite and marble for the most part, of a style severely chaste, of comely aspect, and looking as if they might stand to the day of doom.

Let the reader picture now these buildings with their relative positions, and who shall explain to us the propriety of such an arrangement? From the Capitol to the State Department, a full mile and a half; from the latter to the Patent and Post-Offices, a mile; and from these to the Capitol again, nearly another mile. And what else occupies this great area, and spreading at right and left? The main city of Washington, we reply,—the dense, compact, and busy city. And so it transpires that the great Government structures are scattered hither and thither wide over the town; scattered so that these goodly edifices must be contemplated piecemeal—so that the visitor must travel long distances to view them all. And he who would see and study them, must do so much as he would survey a city warehouse. He would have to contemplate them as a sort of integral part of the city, bounding one and another of its streets, having shops, dwellings, or other city buildings adjacent or opposite. In other words, the United States Government edifices are, to a considerable extent, hedged around and mixed up with the common erections of the city, thus preventing their being seen advantageously, and without possibility of their presenting that imposing appearance whereof they would be so richly capable under a proper arrangement.

The Capitol, it is true, is a partial exception to this great defect, and, yet, only a partial one. From its western front descends a fine campus, and, so far as it extends, worthy of the grand edifice. Also, on the Eastern front is another park of dimensions about equal to the former, but separated from the Capitol by one of the wide streets of the city—this same street edging up to the very steps of the building, and traversed, on the opposite side by horse cars, and, withal, one of the dustiest thoroughfares of this very dusty city.

These are the grounds appertaining to the most princely edifice of these United States, if not of the whole world; a park of a few acres each reaching from the eastern and western fronts, the latter descending by a heavy terrace, to the lower plain, adorned with lofty trees, spacious walks of stone, and tolerably well kept. The eastern park, as already observed, is separated by a spacious and dirty street, from the edifice to which it belongs, and is but slightly cultivated and cared for. These, we repeat, are the grounds of the great Capitol—"only these, and nothing more." Already the great northern and southern fronts—for every side of this prodigious structure is a "front," and most goodly to behold—are streets of the city—streets extending by the great marble pile just as, off at a little distance, they pass some dilapidated house or shanty,—with no more enclosure or yard for the one than the other. A stranger walks up, some day, by that northern front. He will hardly find even a sidewalk. Under his feet is the dirty, unpaved roadway, while up at his right is the magnificent and vast facade, with its glorious columns and surpassing beauty. What, alas, have the multitudes such as he thought and felt as, coming to Washington, they have gazed at the great national edifice, and then looked hither and thither at the surroundings!

But I am happy to announce that much of this unaccountable remissness and disgrace is to have an end. Two great squares of buildings flanking the Capitol are forthwith to be swept off. Railroads, and streets, and old fences, and interminable rubbish are all to give way, and the grounds are to assume an aspect of comeliness and beauty somewhat correspondent with a just taste and propriety.

Subsequently, and in allusion to the misarrangement glanced at in this letter, I may venture—though, alas, too late—to suggest "a more excellent way."

## WORKS MEET FOR REPENTANCE.

## A WARNING.

Some years ago, Troy Conference yielded to a feeling of discouragement in the work of education, and sold to private parties the Conference Academy, at Poughkeepsie, N. Y. Since that time the Conference has had no school under its control, but has depended on private enterprise, or the schools of other churches to supply its lack of service. The result has not been satisfactory. At the last session of the Conference, a committee was appointed, and effort is now being made to restore the Academy to its old relation to the Church. The committee have published an appeal for aid in re-purchasing the property. They say, "The Church has suffered loss ever since the Troy Conference Academy was alienated from its control, and we are more and more sensible of this loss every year." They specify the evils which have resulted from want of a Conference school, in the neglect of higher education by many of the young, in the non-religious education of others, and in the alienation of many from the Church through school influences.

We are glad that Troy Conference is seeing the error of its ways, and proposes to do works meet for repentance. With the multitudes of young people in our congregations we cannot, as a Church, afford to be indifferent to the matter of education, and especially of the education between that afforded by our common schools and the colleges. With the rapidly increasing wealth among us, we should be doubly guilty if we were to take no part in this work. Our fathers saw and felt the importance of this education by the Church, and with an instinct which was almost an inspiration, began the preparation for schools and colleges. The Methodist Church has not yet reached the limit of its growth, much less is it ready to die. And until that period of its history is reached, it is not prepared to stop in the work of educating the children born in its households, or born of God at its altars. While our colleges are increasing in numbers and efficiency, it is specially important that our preparatory schools should also be fully sustained as feeders for college classes.

We commend the experience of Troy Conference to the attention of those Conferences who are suffering their schools to languish for want of proper financial aid, and to those men in the Church who are saying that Conference seminaries are no longer needed. Troy is not the only Conference which has thought the cost of education too great for its means. We would fain hope it might be the last to sell its school because of any temporary embarrassment.

## THE REAL BASIS OF UNIVERSALISM CONFESSED AT LAST.

BY REV. D. DORCHESTER.

In *The Universalist* of November 16, the editor says that, in my recent article in the *HERALD*, I "made it clear that John Wesley was not a Universalist in belief, and that he never intended to teach such a belief. But he thus makes clear what we—speaking simply for ourselves—never meant to dispute. It is true, however, that Mr. Wesley did teach Universalism, and in this gave conspicuous proof, that a man may be wiser than himself knows."

"Our point was that Wesley's soul got above his creed; and that he gave utterance to words which his mere intellect did not fully measure. And this is by no means a rare phenomenon. We once heard a slaveholder, while arguing for 'progressive emancipation,' really utter doctrines as radical as ever came from the lips of Garrison. But his heart got the better of his head."

No man of ordinary intelligence can read the foregoing extract without being impressed with the weakness of the defense. And I should not notice it, but for one point, which is incidentally brought out, and which is of some importance as a confession.

It has often been a matter of wonder among evangelists what can be the real foundation of Universalism. Their bulwarks have been again and again logically and scripturally demolished, but many of them still stand and advocate their peculiar views as persistently as ever. Some among us have wondered at this; but their wonder will now be at an end. The mystery is at last solved. It appears that Universalism is founded in the wishes and longings of the individual heart. It is a sentiment, rather than a deduction from reason or a doctrine of the Bible. This has been charged upon Universalists before, but it is now confessed.

This confession, by Universalists, may be paralleled by the acknowledgments of Unitarians and Rationalists—those of the last two classes, however, having the merit of greater frankness and fullness. This is now the principal difference between Unitarian and Universalist Restorationists.

In a statement of faith, by the American Unitarian Association, in 1853, we find the following:—"It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left enshrouded in impenetrable obscurity, so far as the total declarations of the sacred writings are concerned; and yet they go on to say, that they nevertheless 'hold to the doctrine of the final universality of salvation, as a consistent speculation of the reason, and a strong belief of the heart.'" "Those of us who believe (as a large majority of us do) in the final recovery of all souls, therefore, cannot emphasize it in the

foreground of their preaching, as a sure part of Christianity, but only elevate it in the background of their system, as a glorious hope," etc.

In February, 1870, we find Rev. Mr. Sears, in the *Monthly Religious Magazine*, saying about the same thing. "It is the average opinion of Unitarians, that Restorationism is not a doctrine of Revelation, fairly yielded by the interpretation of Scripture," but it is held, nevertheless, "as a deduction of the private reason," "a belief wrought from the prayers and reasonings of the individual soul, one of the glorious hopes of humanity."

Rev. T. Starr King, in a discourse delivered in the Hollis Street Church, in 1858, made the following frank confession:—

"I freely say that I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ. I do not think we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four Gospels. We needlessly narrow the grounds of opposition to Sacrificial Orthodoxy, by attacking it from such a position." p. 5.

But he says that he thinks that the doctrine of eternal punishment is opposed to the principles of Jesus, as he construes them, and he also says that "this doctrine, is, to my mind, dreadful and monstrous—at war with our constitutional instincts of justice and charity." The ground of his opposition to it is his own heart.

Mr. Theodore Parker, in a response to an inquiry of Rev. Nehemiah Adams, D. D., in 1858, made the following acknowledgment:—

"To me it is quite clear that Jesus Christ taught the doctrine of eternal damnation, if the evangelists—the first three I mean—are to be treated as inspired. I can understand his language in no other way." But he then adds, that he rejects the doctrine, nevertheless, "because it is so revolting to the humane and moral feelings of our nature."

These confessions are important as indicating the present tendency of the question of Restorationism, and suggest the following points:—

1. The admissions of these men are of great significance. It is a great concession to evangelical theology. They have all been distinguished for their mental acumen, literary ability, and Biblical research. In scholarship and ability no Universalist writers compare with them. And yet they admit that the Bible teaching is against them; that it plainly inculcates the doctrine of endless punishment. These acknowledgments are full, clear, open, and manly. But Mr. King and the Unitarians think that there are some general principles which Christ taught, which, if freely interpreted by our natural sentiments, might lead to a different conclusion; although the plain teaching of the Scriptures is against the final salvation of all souls, or, in the language of Mr. Sears, "Restorationism is not a doctrine of Revelation, fairly yielded by the interpretation of scripture."

The Scriptures, then, being conceded, by the most learned and able advocates of Restorationism, to be against them, there remain nothing but the natural sentiments to appeal to. Hence it has ever been a very noticeable characteristic of all writers in favor of Restorationism, that they have interpreted the Scriptures in the light of the natural feelings, rather than in the light of the Scriptures themselves.

2. The question, then, now arises, which is the more worthy of our attention and respect,—the teachings of Revelation or the natural sentiments,—the prayers and reasonings of the individual soul? When we look at men's lives, their manifest and deep-seated alienation from God, their want of sympathy with His righteousness and holiness, the fearful forms of error and of evil which are everywhere positively arrayed against God and His kingdom, we cannot long hesitate in the decision; nor are we at a loss to know why so many men have rejected the doctrine in question.

3. We have always noticed that the strength of Universalism has never been in its arguments deduced from the Bible. Its sentimental appeals have always been far more effective; and yet these have generally been of a superficial character, ignoring just and elevated conceptions of God, degrading them to a level with human sympathies, and making them a standard by which we are to judge of the divine.

As an example, their favorite argument has ever been something like this: "Would you punish your little child eternally, for any offense which it might commit?" For the purpose of showing how superficial is such reasoning, we ask our Universalist friends in return, Would you inflict on your child, or any human being, such agony as neuralgia, rheumatism, gout, epilepsy, insanity, idiocy, or any other physical or mental evil? They at once answer, No. We reply, Our heavenly Father does these things, by that constitution of things which He has established, and for which He is responsible. But why does God do these things? Is it because He is less good than our Universalist friends, or because He is better than they are? I suspect it is for the latter reason, because He is interested for the promotion of virtue in the universe; and hence He fills the path of disobedience to His laws with sufferings, and thoughts, and pains, as the inevitable natural effects of those violations. But why has He thus constituted things? Is it because He is less kind and good than these sentimentalists, who are continually discoursing about His goodness? No. He sustains different relations to the universe from what they do. His benevolence has led him to constitute things with reference to the universal good. Hence he has established an inflexible connection between pain and disobedience, that men may be restrained from transgression.

One step further. In this life, in this system of things under which we live, divinely constituted by infinite love itself, we notice, as the natural and direct effects of violated laws, that men suffer certain irreconcilable losses, from which there can be no restoration, such as disgrace, poverty, palsy, insanity, dementia, etc.

For these afflictions, in certain forms, there is no possible remedy. The loss is a final one. Following the analogy, who shall say, that, in the spiritual realm, constituted by the same Infinite Love, there may not be corresponding losses, irrecoverable, from which there can be no restoration—a state of eternal privation—consequent upon the violation of spiritual laws? And who shall say that this may not be necessary, in order to the welfare of the spiritual universe?

In this light, who can fail to see the folly of reasoning from the surface sympathies and sentiments of the natural heart.

In conclusion, we commend to all such sentimentalists the following passage of scripture: "Thou thoughtest that I was altogether such an one as myself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Psalm I. 21, 22.

Why are MISSIONARY CONCERNS DULL?

BY MISS SARAH M. KNEEL.

I wonder why people, the mass of people, are really so little interested in the missionary cause? Why the Missionary Society is so small a part of the Church membership, and why a missionary meeting fails to attract an enthusiastic multitude? why so many *Missionary Advocates* rest safely under the pew-cushions, and why a missionary sermon encourages Sabbath-breaking? why missionary statistics—no, I don't wonder at them! I don't enjoy myself, hearing how many missionaries might be supported with the money spent annually for alcoholic drinks, how many heathen there are in Madagascar, and how many miles of tracts and visits have been distributed over a foreign soil by our devoted laborers. The first are grievous facts, I know, and the other a beautiful reality, but somehow one never feels stimulated by them to more or greater deeds.

It seems as if missionary spirit and zeal were such rare qualities, outside of the missionaries themselves, that one possessing them, is thus distinguished from his fellow-mortals. When he dies, the next religious newspaper will blazon him, for these, a bright example. Why do we not expect interest and ardor in this holy cause, as naturally as we look for a Christian walk and conversation in one after his conversion?

When the devoted few, the really enthusiastic, zealous band, united and successful in their missionary efforts, come together, I can easily imagine how soul-refreshing must be their counsel and conversation; but slow and ashamed to confess it, as I truly am, most people are actually bored by a missionary talk.

Those generously disposed, join the society upon solicitation, pay their fees cheerfully, give of their substance liberally, but few of them feel a desire to hear anything about it; while others, ashamed not to be interested in so worthy a cause, make a faint show of interest, and content themselves with doing whatever more earnest souls point out as their duty in the matter.

In some way the subject must be brought closer home to us. I cannot bear to hear it said that the people must be educated to this point—that in the course of time, with patience and effort, they will understand and appreciate the true worth of these things. Their whole spirit and fervor ought to inspire us now. We should be too eager to be patient.

Many of the outgoings of the Christian life are of the missionary sort—the yearning after souls, the efforts for their salvation, the preaching and teaching of the Word, are all spreading branches from the missionary root. In these we do well, but all these things need to be carried a little farther, till they extend beyond, outside of ourselves—till they reach out after a world's welfare.

"The arms of love that compass me Would all mankind embrace."

It's not receiving a new spirit, to be filled with a missionary zeal, but only an enlarging and increasing of what we already feel.

I say it with the more boldness, because I say it as unto myself, that, really, thoughtlessness, and when you come to think of it, selfishness, are at the foundation of the whole matter. We don't extend our hearts wide enough. One love isn't far-reaching enough to take in "the whole world that lieth in wickedness." We don't think often, and steadfastly, and compassionately, of them who are in the shadow of a great darkness. Our pity, and sympathy, and love are not so aroused that we are possessed with a desire for their relief. We say devoutly and prayerfully, "One God and Father of all," but do we comprehend all the depth and breadth of its meaning? Do

we realize the significance of the prayer so often upon our lips, that God will hasten the time when all shall know Him, from the least even unto the greatest. It seems rather like pleading an excuse for our indifference, when we suggest that one cause of it may be found in the fact that we are so far removed from the scenes of a missionary's life and labor, that we are not directly touched by them. They are so far away, their work is such a great way off! It is hard for us to get an actual idea of their difficulties and dangers. It helps us to see and hear one who has personally been engaged in the work. I can remember when we children looked with no more curiosity and awe upon a royal Bengal tiger, than upon a real live missionary. Indeed, I don't know as I ever saw any, except Dr. Butler, and I cannot describe the feelings with which I regarded him. He was to me more than mortal, and not to be approached near unto. The sending of a missionary from our own Church and Sunday-school, brought us a little nearer to the cause, and ought to have increased our devotion, if only for the sake of strongly sustaining her in her distant work. The more personal or society capital we invest in the cause, increases our interest, consequently our contributions and efforts.

For this reason I am glad that we employ a Bible reader. Should a missionary go from our society ranks some day, how refreshing and encouraging will it be to her to know that here, in her own native town, where are those whom she loves most and best, a band of earnest, faithful, interested women bear her in their prayers to God, and crave for her and for her work the blessings of His bountiful hand. In that far-off land, whither she has gone, not that she loves home, and friends, and kindred, and privileges less than do we, but because she loves the Lord, and desires the coming of His kingdom more than anything in the wide world beside. I can fancy her discouraged, not so much by the discouragements of her work, as by the thought that home friends are careless and indifferent, and forget to pray for her.

Might not the remembrance of these meetings together, be a comfort and a joy unto her? Will they be, unless we infuse into them more unity, and heartiness, and faith? As she thinks of us, assembled here in our little gatherings, may it be strength and cheer to her to know that prayer is ascending in her behalf to the throne of the heavenly grace. It is easy to believe that the greatest encouragement toilers in foreign lands experience, is, that the Church of God at home does not forget them. For the sake of humanity, then, for our own sakes, for His sake who sends us all forth to labor in His vineyard, and who bids us to be kindly affectioned one to another, let us not withhold our sympathy and aid from those who labor for the same Master, but far away from us. Let them be often in our thoughts, in our hearts, and in our prayers.

MIDDLETOWN CORRESPONDENCE.

The Sunday afternoon services which were first undertaken at the beginning of this college year, have been eminently successful. Large audiences have usually been in attendance, and have been rewarded by sermons of much interest and value. The subjects, have been however too uniformly, in our humble opinion, such as introduced the defense of Christianity, which though of great benefit to a certain class of minds, might be supplemented with profit by others more particularly addressed to Christians. The sermon by Professor Rice, on Sunday the 19th, was an excellent example. His text was from Matthew vi. 10: "Thy kingdom come." He commenced by saying that this was part of the Universal Liturgy of Christians; it rises from all ages and conditions of life; it seeks heaven from the infant's lips and from those of the strong man; from him who has gained great victories for God, and from him who is struggling to search him out. It is repeated at the ordinance of the Holy Communion in Baptism, when man and woman stand united in marriage before the altar; and the sound of its comforting words mingles with that of the dull chords as they fall on the coffin-lid. What does this prayer, "Thy kingdom come," mean? We too often in our own narrowness, forget its wide application. What ought we to mean when we say it? To judge what this kingdom of God is, let us look at the names applied to God in the Bible. He is called the Father, the Author of our existence. The King our sovereign lawgiver. In the natural "kingdom of God," there is perfect obedience; no atom of matter raises itself in opposition to His will, but there is here no virtue for everything is governed by necessity. The "kingdom of God," then, in the Bible, means His kingdom in intelligent nature. It is spoken of by St. Paul and by Christ himself, as spiritual, existing in the heart of the individual. This prayer is a solemn surrender of our souls to God, it invites him to rule there; sure perception must take cognizance of those things which will serve to His glory, memory and the imagination must be made subordinate to His power; even our own will must be recognized as only the viceregent of the Lord of all. No man can truly utter this prayer without making it his life-work to bring about a fulfillment of it. This kingdom is also a collective one. It is to be within us, and we within it. "Repent, for the kingdom of God is at hand;" it exists in the Church univer-

sal, which is present in all lands and in all ages. This prayer for the coming of God's kingdom was answered at the day of Pentecost; when Saul's eyes were closed to earth and opened to heaven; when Luther nailed his theses to the church door; when Wesley declared, "The world is my parish." It is answered now whenever a soul asks, "what shall I do to be saved?" Answered in every holy life, in every glorious Christian death. Are we praying in this sense? Again, the test is our works. Are we Christians doing all we can to influence our friends and associates? The ultimate triumph of the kingdom of God is what we are to pray for. We are to look for no personal reign of Christ under the new existing state of affairs, for this would imply a moral failure of the already instituted means. They who take the symbols of prophecy in a literal sense, read the Bible only on the surface. Look at the parables. The kingdom of God is like a little leaven, like a grain of mustard seed. These examples show that the process of the development of God's kingdom is one of organic growth. Not like the Roman government by piling materials into a heap, but by assimilating them to itself. We can already see how the customs literature, and so forth, of nations are assimilating themselves to Christianity. No longer do nations look upon each other as natural and necessary enemies. Political economy is more and more conforming to Christianity. No longer is war the normal condition of men. Diplomacy and arbitration are now used to avoid what was once the only way to settle differences.

What a faith it must have taken for Daniel or St. John to look down the ages, and see the ultimate triumph of the then persecuted Church. It seems to take no faith for us. New "a nation is born in a day."

Yet, after all, this kingdom is not of this world. Hear what Christ said as he ate the last Supper with his disciples: "I will not any more eat thereof till it be fulfilled in the kingdom of God." When we utter this prayer we look to the scenes beyond the river. Here we have no abiding city; our home is yonder.

We are to consider ourselves as soldiers sent out to gain victories for God, that when we return home He may crown us conquerors. Let, then, this prayer be a grand inspiration. Welcome then the conflict, for the foe who oppose us are wavering. Soon the last enemy will appear; short will be the conflict, then the crown which the Lord will give to all them that rejoice at his appearing. "Thy kingdom come."

Thus imperfectly have we sketched the sermon. The earnestness of the speaker's manner, the elegance of his sentences we have not given you, because we could not.

The first *Argus* of the term which (as some of your readers may not know), is a paper published by the students, and appearing every two weeks, was issued on Thursday of last week. The form and general appearance of the paper is a manifest improvement upon that of last year, and the editors are in no wise behind their predecessors (though that may sound like a paradox), in the matter which they furnish. An article on "Latin and Greek Orations" in the last number was especially good. The author does not believe in putting into the mouth of a speaker a jargon of Latin or Greek which is intelligible to—How many of the audience? This letter is already far too long, and is therefore now closed.

D.

## Our Book Table.

GENESIS; or, The First Book of Moses. With a Commentary by R. Rev. E. Harold Browne, Lord Bishop of Ely. New York: Scribner, Armstrong & Co. This volume is printed separately from the "Speakers' Commentary" on the Pentateuch, of which it forms the first part, in view of the fact that the Union Series of Sunday-school lessons are now passing over the first book in the Bible. It is in many respects, for ordinary students of the Old Testament, the best exposition now published. It is abreast of modern criticism, yet is conservative, reverent of the sacred text, quite full in its solution of difficulties and discussions of controverted points, and always able as well as orthodox. It contains the text, and is sold for the moderate price of \$1.50.

HOW I FOUND LIVINGSTONE IN CENTRAL AFRICA. By Henry M. Stanley. New York: Scribner, Armstrong & Co. Boston: Geo. M. Smith & Co. This long-announced volume is now finding its way into thousands of families through the hands of agents, as it is only published by subscription. It makes a bulky octavo of over 700 pages; is handsomely published, and fully illustrated with cuts and maps. The story is told in the best style of a rapid and somewhat sensational reporter, and holds the attention with its lively recital of novel, entertaining, and instructive experiences. The book shows its author to be a marvel of pluck and perseverance, and recounts the most remarkable efforts of modern journalism to combine an act of humanity with one of almost unprecedented daring and unlimited cost, in order to secure the earliest and most startling news of the day. And thus the New York Herald discovered the long-lost Livingstone, and startled the civilized world with the success of its bold venture.

CONTRIBUTIONS TO MENTAL PATHOLOGY. By I. Ray, M. D. Boston: Little, Brown & Co. Dr. Ray, who is a New Englander by birth and education, is now a resident of Philadelphia. He has made insanity a special study, and particularly its relation to criminal acts. He has been in charge of Butler Hospital in Providence for one, and is the author of a number of medical treatises, such as one upon the "Medical Jurisprudence of Insanity," "Mental Hygiene," etc. In this volume he has collected several public addresses, articles contributed to medical journals, and criticisms

of remarkable trials, where insanity has been pleaded in palliation for acts of violence. It forms an octavo of 550 pages; and while it must be particularly suggestive and instructive to the lawyer, the various papers are written in so popular a style that any intelligent reader will peruse them with interest and profit. Dr. Ray is much more inclined to give weight to the plea of insanity than our accomplished correspondent, Prof. Ordronaux. It would be well to re-read his clear and impressive article upon "Im-moral Insanity," in connection with Dr. Ray's volume.

MEMOIRS OF A MARYLAND VOLUNTEER. War with Mexico in the years 1846-47-48. By John R. Kenly. Philadelphia: J. B. Lippincott & Co. The author of this volume left Baltimore as the captain of a volunteer company, when soldiers were called out for the Mexican war, and returned, after the triumphant close of a war that was only glorious in the personal bravery of the officers and soldiers of our little army, as a general, early advanced in rank for his good conduct. The volume is not what might well be written now, a thoroughly digested record of the causes and results of that struggle with an unfortunate and badly-governed sister Republic, but is a plain and clear recital, without the slightest ornament of style or imagination, of the daily details of the war, and of the appearance of the country and cities of Mexico, as they were passed over by the conquering army. It is an interesting and valuable record, and will supply many facts and incidents for the philosophical historian hereafter.

LITTLE HODGE, by the author of "Ginx's Baby." New York: Dodd & Mead. Boston: Lee, Shepard & Co. The story is well known to every child, and the author set all minds a-thinking about the sadly-neglected waifs of the street, and the uncommercial and unsatisfactory measures taken by society to save them. The present volume is as sprightly and witty, and sharp in its criticisms of the modern efforts to harmonize the differences between capital and labor. An exaggerated Yankee adds his distorted *patois* to the humor and moral of the story. Mr. Jenkins's books are sure to be read, and they carry a strong conviction with them by their sharp and homely reasoning.

THE RECTOR OF ROXBURGH. A Story for our Own Times. By William Hickling New York: E. P. Dutton & Co. The simple and ordinary events of a country parish, with the easy discussion of everything talked about in these times, under the auspices of a liberal Episcopal Church, is here presented in the form of a natural and entirely unsensational story. It is very easy and very pleasant reading, and not unprofitable.

EVERY-DAY MARGARET, by Mary Morrison. Boston: Congressional Publishing Society. The authors, as will be noticed, wears the *nom de plume* of one of our most entertaining writers in the *Franklin*. It is a charming little story, illustrating the results in youthful, family, and after life, of right and wrong principles early crystallized into habits. It is above the average of such books in style and sentiment.

## OUR EXCHANGES.

The *Bibliotheca Sacra* and *Theological Eclectic* for the new year opens with its usual rich and solid contents. Each article furnishes a subject for editorial comment. We have only space to announce the table of contents: I. Christian Ethics; Luther's Refutation of False Views as to the Design of St. John's Gospel, translated by Casper Rene Gregory. II. The Diaconate, by Rev. G. Anderson. III. The Chinese Language, by John Edgar Johnson. IV. The Scriptural Doctrine of the Triumph of Christ's Kingdom Distinguished from Millenarianism, by Samuel Harris, D. D., LL. D. V. The Natural Basis of Our Spiritual Language, by Rev. W. M. Thomson, D. D. VI. Paul's Panegyric of Love, by A. W. Tyler, A. M. VII. Unconscious Greek Prophecy, by Rev. Francis Wharton, LL. D. VIII. The Purifying Messiah, by Taylor Lewis. IX. Contributions to History. X. Notices of Recent Publications. Published by W. F. Draper, Andover, Mass.

The *Popular Science Monthly* for February contains several especially noteworthy papers. The opening article, "The Law of Storms Developed," is by Professor Maury, of the Signal Service. Further on, an interesting summary is given of Mr. Darwin's book on "The Expression of the Emotions in Animals and Men." A foretaste is given of Edmond About's "Hand-book of Social Economy;" there is a curious discussion of the question, "Is Electricity Life?" and a pleasant paper on "The Romance of Medicine." In addition to these, is another of Herbert Spencer's papers on Sociology; and articles on Heat and Life, Nervous Health and Moral Health, Brainwork and Emotions, The Warming of Houses, etc. There is a portrait of Darwin, with a brief biographical sketch; and the editorial departments are full of entertaining miscellany. D. Appleton & Co. are the publishers.

The *North American* for January has seven elaborate papers, and a full critical miscellany: (1) The Rise of Napoleon; (2) Henry Flood and the Condition of Ireland from Swift to O'Connell; (3) Capital and Labor; (4) Causes of the Commune; (5) Bjornstjerne Bjornson as a Dramatist; (6) The Rationale of the Opposition to Capital Punishment; (7) Mixed Populations of North Carolina. Published by James R. Osgood & Co.

The *Contemporary Review* for December. Philadelphia: J. B. Lippincott & Co. Price per year, \$7.50; for a single number 75 cents. Contents: The Study of Sociology, by Herbert Spencer; No. VI—Subjective Difficulties, Intellectual; The Jesuits in England, by the Rev. J. M. Cayce; Bjornstjerne Bjornson, by Robert Buchanan; The Westminster Confession of Faith and Scotch Theology, by the Rev. A. F. Fairbairn; Old Violins, by the Rev. H. R. Haweis; Nadabud on the Working-slaves of England, by G. E. Maurice; The American Prayer-book—A Liturgical Study, by the Rev. John Dowdson; "Seven years ago," say the Publishers, "this journal started on its course with only those words for introduction: 'The Contemporary Review' will represent those who, holding loyalty to belief in the Articles of the Christian Faith, are not afraid of modern thought in its varied aspects and demands, and scorn to defend their faith by mere reticence, or by the artifice too commonly acquiesced in. These words were written by the late Dean Alford, who was foremost among those who saw the necessity for establishing such a thoroughly catholic and eclectic journal as *The Contemporary* has become. As might have been expected, and, indeed, as was anticipated, the *Review* had to encounter much opposition, as well as hostile criticism during the first years of its existence. It has now established itself, however, and become a really influential organ of thought. Perhaps it is not too much to say, that no periodical has, within the same time, published more important articles or numbered more eminent men among its contributors." We can endorse these personal commendations almost without qualification. It has been very liberal indeed, to the views of the broad Church party, and to scientists, but not less so to the warm defenders of an evangelical and positive faith.

\* See Report of the Executive Committee of that body, for 1855, p. 28.

\* Published by Crosby, Nichols & Co.



The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, Editor.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

**JAPAN.**—Most important and interesting intelligence reaches us from Japan. Christianity is rapidly advancing, and the prospect is that at no distant day the nation will become Christian. The Bible is being translated into Japanese. The Gospel by Mark is completed and published, a copy of which has been received by the American Bible Society at New York. The other three Gospels will soon be published. This is the first attempt to print any part of the Bible in that language. Rev. S. R. Brown, who with Dr. Hepburn, is engaged in this noble work, writes to the "Bible Society Record," that he had had opportunities for thirty years, to observe the progress of events in Eastern Asia, and I am persuaded that no heathen nation at the present day offers more encouragement to the friends of Christ as a sphere for evangelistic operations. It looks as if the set time had come, God's set time, for the nation to be brought to Christ. In speaking of the law of the government against Christianity, he says:—"Although the government has not revoked its old law against Christians, nor granted religious liberty to the people of Japan, yet there does appear to be a hesitation to proceed further in the policy of persecution. Doubtless, the officers of government near the throne feel that it would be impolitic to persecute men for their religious opinions. To persecute Christians now might be detrimental to the hopes of the government."

**COLPORTAGE IN CHINA.**—Rev. P. Rohde, in traveling as a colporteur in China, met with some most interesting incidents, showing the character of the people, the customs of the country, and the success of his colportage. He reached the large, populous city of Chang-Chow-Foo, on the Grand Canal. He says:—

"I sent my boat round to the west gate, while I entered the city by the east; people being very civil; and I am sure that you will be glad to hear that I found many well acquainted with the gospel, and anxious to get books, listening to the glad tidings apparently with much delight. I need not tell you that this encouraged me very much. I was overjoyed, and spoke, I believe, as I have never done before, of the love of Christ. I went right through the city towards the west gate, where the most business is done. I sold many books, and thanked God for his blessing that day. From Chang-Chow-Foo I started for a city called King-Long. I stopped at a smaller place, Sze-Chow. Here I heard an amusing story, which is worth relating. On the bank of the canal where I had made my boat fast for the night stood an old tree, all hollow, and alongside of it stood a very respectable Chinaman. Passing the remark that the tree was very old, he related the following:—

"This tree," he says, solemnly, "was planted in the dynasty about 260 years. Under it is a well, containing the cut-head knife (using his own word) 'with which many people were beheaded. He stated, farther, that a few years ago, when the Chang-Chow-Foo was held by the rebels, firewood being scarce, some went to cut this old tree down; but no sooner had they put the saw into it than blood rushed forth, and of course the rebels ran away, and never troubled the old tree any more." And ever since that time this rotten old tree has become a god, and is worshipped almost continually, and all the arguments could not make this poor beheaded fellow believe that it was only an old tree, and the remainder a fable invented by some one to bind the people."

**AFRICA.**—The United Brethren have a very prosperous mission in South Africa, which is largely self-supporting. Rev. H. Grasse, writing to the "Periodical Grange," from Enon, speaks of several kinds of business done in connection with the mission, and says:—"The blessing of the Lord attends us, and our income will cover the expenditure at our station. Our lemon-trees are bearing with fruit, the sale of which will realize as much as our garden costs; and our people having been blessed with a good harvest, were able to celebrate a joyful thanksgiving festival! Our congregation is increasing in spirituality, and I can rejoice over the greater part of the members. The Word of God evidences its power in many hearts."

The Rev. D. K. Flickinger writes, that "a most wonderful work of grace is progressing among the Sherbro people, and there is a great desire for God's Word. At one station about seventy conversions have taken place within the last year and a half, nearly all of whom remain faithful. From a correspondent we learn that the old king of that tribe was converted through the faithful labors of the missionary, and his wife, and died in peace, and that his son who succeeded him, though not a member of the Church, issued his mandate, 'requesting all his subjects to regard the Christian religion as the religion of the land, and respect the religious worship of God's people, and attend the same.'"

**SOUTH SEAS.**—SOCIETY ISLANDS.—This group of islands is situated about a hundred miles northwest of Hapiti, and consists of Huapine, Ralatea, Tabara, Borabora, and Maupiti. A mission was established in most of these islands in 1818, by the London Missionary Society, and great has been its success. Rev. A. Pearce, who has been laboring for three years past in Borabora, has recently visited several of these islands, and gives a most interesting description of the religious condition of the people of Maupiti,

a most lovely island of about 400 inhabitants, all under the instruction of Hiamai, a native teacher. He received a cordial welcome from the people. On Sabbath, the Church was filled to hear Mr. Pearce, and the audience gave the most marked attention, and pencils were very busy noting down the divisions and leading thoughts. He was particularly pleased with the Sunday-school. The schoolhouse was crammed with children and young people, and they were very familiar with their lessons. The singing was lively and hearty, and the children were well-behaved and orderly. The school numbered 126 children, and eleven teachers. There were 61 in Church fellowship, and others were ready to join. The people promised to build a new church, and the prospects of the cause there were most cheering. The people had become industrious, and Mr. Pearce says, "I was gratified to see the fruit of their industry in the growth of every kind of vegetable in lush abundance." Is not godliness profitable?

**MR. VAN METER IN ROME.**—Mr. Van Meter, well known for his connection with the Five Points' mission in New York, recently went to Rome where he opened several schools for the children, and was succeeding admirably, when he was informed that none but citizens could open schools there, and all his schools were closed. It was his Sabbath-school which it is presumed gave the offense. His teachers have become Bible readers, and will doubtless do more good in reading the Bible to the multitudes who are willing to hear, than they could have done in teaching the children. The wrath of man is often made to praise God.

INDIA CORRESPONDENCE.

LUCKNOW, OUDH, INDIA.

The importance of such a work as the recent camp-meeting in Lucknow, among nominal Christians in India, cannot be overestimated. Many of the English-speaking residents of the large cities are sunk in the very depths of drunkenness, polygamy, and all uncleanness. How great a reproach such things are to Christianity, can be best felt by the missionary who has it flung in his teeth by the keen-eyed Hindoo and the bigoted Mohammedan. Within the past two years many in Lucknow have been saved from awful depths of sin, and are now honoring Christ by consistent lives and godly conversation. The old "fanaticism" of Methodism is here in Lucknow—the fanaticism of singing, preaching, praying, and being converted by the Holy Spirit.

The District Conference for Lucknow commenced its session October 16. All the missionaries, native preachers and helpers were present. The examinations of character, studies, and work, were searching. There seemed to be a general feeling that none but converted men who had shown this "call" by "gifts, grace, and usefulness," should be continued in the evangelistic work of the mission. Six members failed of a renewal of license. Some of these will labor in the educational departments only. It is the general belief that we are really stronger now than before, and that our brethren stand in truer relations to their work and the heathen.

"Never were the words of our Master more true than now. 'The laborers are few.' Dr. Humphrey, of Nynee Tal, unable to continue his work, and unwilling to go home for two years, will try a sea-voyage. Brother Wilson and wife will leave Paori for America after Conference in January. Brother Thomas leaves at the same time. Sister Weatherly, urged by physicians to leave for America, will try to find a longer lease of life by going to the hills for a year. It is said that one of the new missionaries who came last year, has found the climate so uncongenial to health that it is doubtful if he can live on the plains.

We have too few men. Those we have, with few exceptions, do double work. They are kept here too long. They at last go home too late to recuperate, and their work is taken up by inexperienced men.

As we are not now bound "not to criticize the policy" of the society, we would suggest to the secretaries, call for men first. Money will come to support them. It is said, "The men can be found." Amen. Find them. Then let it be published to the Church, "Ten young men, the flower of the Church, stand waiting to be sent to India, and the money will come to send them. Three young men waiting to be sent to India roused the Church, and gave birth to the American Board. Jesus taught that the men were to go, and the money would follow.

Missionaries are looking to a Missionary Conference at Allahabad, in December, with great anticipations. It will represent most of the missions in India. It is hoped that much good may flow from it.

A very interesting union meeting was recently held in Alnurah; our own, and the missions of the London Missionary Society in Kumaon were represented. The work of our mission is quite prosperous. Barili has recently completed and dedicated a new church. Cawnpore has enlarged its church, increased its congregations and Sunday-schools, and now supports the missionary sent there. Lucknow will soon support its missionary. The work in Bombay and Poona is flourishing under the indefatigable labors of Rev. W. Taylor. We are glad to learn that he will soon be assisted by two brethren from America. It is exceedingly gratifying to know that our own force in

Northern India will be strengthened by Revs. Dr. Waugh and J. D. Brown, with two new missionaries.

X. Y. Z.

RELIGIOUS ITEMS.

The Superintendent of the Chicago and Alton Railroad has prohibited the sale or giving of liquor on dining cars on that road.

The daughter of the ecclesiastical pianist, the Abbe Liszt, has succeeded from Rome, turned Protestant, and married a German composer.

From the Congregational Clerical Record, we gather, that sixty-two ministers of that body have deceased the last year; the average age exceeds sixty-two.

Rev. James Powell, pastor of the North Congregational Church, of Newburyport, has resigned his pastorate, on the ground of ill health, which will compel him to take some months' relaxation from his arduous duties.

An Episcopal paper, referring to the work of the Episcopal Bishop of Nebraska, says we have always felt that under certain circumstances the itinerant system could be employed in our Church to great advantage.

It is related of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked, "There are some men who are capable of believing everything but the Bible."

The census of Ireland for 1871 shows there were 683,295 Protestant Episcopalians, 568,238 Presbyterians, 19,035 other Protestants, or a total of 1,260,568 Protestants. The Roman Catholics were 4,141,938, leaving the ratio of Catholics to Protestants at about 3:1 to 1.

The necessity of a revival of religion is being discussed among Methodists throughout England. In some places religious awakenings have already taken place, and several eminent laymen and ministers are endeavoring, by various means, to promote the work of grace.

Kodama, the Japanese, who was baptized by Dr. Newman, at Washington City, several months ago, has abandoned his intention of making law, and the bigoted Mohammedan. Within the past two years many in Lucknow have been saved from awful depths of sin, and are now honoring Christ by consistent lives and godly conversation.

The Rev. Luther Lee, D. D., a superannuated member of the Detroit Conference, is sick, at Milford, Mich. He preached twice December 8, and has since been confined to his room. His friends have thought that he would not get up again. His active work is doubtless finished, and he is waiting till his change shall come.

The suppression by the manager of the Stadt Theatre, at New York, recently, of the drama "Jesuits in America," at the instigation of Catholic priests, has caused a good deal of comment; and the manager has announced that he will produce the play on his stage next week, as a test of the question of how far the Redemptorist Fathers shall dictate in these matters.

Dr. Pusey has sent a letter from Geneva, assigning his reasons for not voting against Dean Stanley's appointment as Select Preacher at Oxford. He says he cannot doubt that the Dean's appointment will be at the cost of faith and of souls, but he feared that the opposition would only aggravate the evil by enlisting the enthusiasm of the young.

Baptist Wriethesley Noel, whose death is announced, was born in 1799, and was a younger son of Sir Gerald Noel Noel, and a brother of the Earl of Gainsborough. After receiving a thorough preparation at Cambridge, he took holy orders, and was appointed rector of St. John's Chapel, London. In 1848 he succeeded from the Church of England, and became a Baptist. He was noted for his zeal as a clergyman, and his activity in the cause of charity and reform.

The Catholics are quietly, but with the usual presumption upon papal credulity, canonizing a poor girl named Louise Latean, residing at a Belgian town by the name of Bois d'Hain. It is asserted that every Friday she goes into an ecstasy, first having patches, or "stigmata" of blood, as they are called, appear on her left side, the back and palm of each hand, the upper and under surface of each foot—those on the hands being oval in shape, and those on the feet oblong parallelograms with rounded angles. At the same time a coronet of bloody globules encircles her brow; and from all these points in the girl's body, there exudes on some Fridays a quart of blood, and on others a half-pint. The first symptoms of this sanguinous eruption appear like a blister, the outer skin being separated from the true skin, and the blood begins to escape therefrom, after the epidermis has burst of its own accord. This, it is claimed by the Irish ecclesiastical records, has been continued since April, 1868; and the mother of the miraculous girl, who is thus made to reduplicate the passion of our Divine Redeemer, as it will be seen, has requested the bishops of the papacy to forbid the pilgrimages of the devotees to her domicile, which have become so numerous as to prove greatly annoying to her. What next, we are ready to ask, in the line of wonders?

The king of the Sandwich Islands (who died December 11th), on the 29th of last July approved an Act, "To make all persons retailing spirituous and intoxicating liquors liable in damages for injuries done or received by those becoming intoxicated on such liquors, and as the result of such intoxication."

Says *The New York Tribune* about the Mormon Faith's plan, that "the Latter Day Saints draw no converts from the moral or cultivated, but operate on a people worse than itself, to whom any religion is an improvement, and any system of marriage a social advance. . . . Is this not something in its favor?" "Yes," says *The Tribune*, "viewed from a merely material point, if eating, and drinking, and clothing are everything, and true religious culture nothing!"

It is said by *The Christian Banner* that among the undergraduates of Harvard College, a society has been lately formed, called the "Servants of Christ," whose members are looking forward to entering the evangelical ministry. Meetings for devotion and Conference are held, and a well attended course of lectures established.

We learn from the *Peninsular* (Ann Arbor) *Courier*, that Prof. Winchell gave a farewell address to the students of the Michigan University on the 13th. He had been connected with the institution nineteen years, and was much affected at parting with his friends, closing his well received address by saying, "seek truth, pursue it, cleave to it, whether revealed on the sacred page, in your hearts, or in nature. Look up to the great Author of truth. Farewell."

A Chinese class has been for five years in existence in the Taylor Street Methodist Episcopal Sunday-school in Portland, Oregon, and five of its members have been converted.

Rev. A. F. Waller, one of the trustees of the Willamette University, died in Salem, Oregon, January 2. He was greatly respected in the community, and the national flag was at half-mast from the State House during his funeral obsequies. Even the inmates of the State Prison, for whom Father Waller had labored assiduously, shared in the general sorrow.

The *Western* (Memphis) *Methodist*, records at length, the death and burial of Rev. Stephen P. Parish, of the Arkansas Conference. He had long been identified with Southern Methodism.

The same paper chronicles the death on the 10th, of Rev. Miles H. Ford, of the North Mississippi Conference, at Collierville. Three years ago the Church authorities of Prussia consented to open Sunday-schools. At the present time twenty five churches in Berlin are engaged in this work, and reports 8,000 children receiving religious instruction from these schools. In every Province efforts are being made to establish them in the large towns and cities.

The State Temperance Union held its Eighth Annual Convention at New Britain, Ct., recently. B. W. Tompkins presiding. The Catholic State Temperance Union numbers 29 local societies and 3,000 members; the Good Templars have about 90 local societies and 8,000 members; the Sons of Temperance have 34 divisions and 2,250 members; and the Temple of Honor has 13 societies and 292 members. The treasurer reported receipts of \$4,541, and expenditures of \$4,324.

TEMPERANCE.

**ACTION OF THE BOSTON PREACHERS' MEETING.**—The following preamble and resolutions were adopted at a recent Boston Preachers' Meeting:—Whereas, we the ministers and pastors of the Methodist Episcopal Church in Boston and vicinity have received through our chairman a respectful communication from the Massachusetts Temperance Alliance calling for an expression of sentiment on our part, therefore we offer for adoption in this meeting the resolutions adopted by our last General Conference in May last, fully endorsing the sentiments therein contained as applicable not only to our own State, but also to all the States of the Union, with one additional resolution.

1. Resolved, That we are more than ever convinced of the absolute need of total prohibition as a condition of the removal and cure of the evils of intemperance; and we here pledge our utmost endeavors to inaugurate so wise and salutary a dispensation.

2. That while we can never be satisfied with anything less than the entire destruction of the liquor-traffic, yet we can be regarded as a step toward that end and the enactment of laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people.

3. That we not only regard the manufacture, sale, or the using of intoxicating drinks, as a beverage, morally wrong; but we also most earnestly protest against our members giving any countenance to the liquor traffic by signing petitions for license, by voting to grant licenses, by helping in any other way to promote intemperance. Any one thus acting is guilty of unchristian conduct, and is subject to disciplinary action.

4. That we should make special effort to secure the nomination and election to office of strictly temperance men.

5. That we recommend the use of unfettered wine on our sacramental occasions.

6. (Additional to the above), that we the ministers and pastors present, fully believing in the doctrine set forth in the above resolutions, do hereby say that in our judgment they should find an advocate in every pulpit in our city and in our land, and that all municipal, State, and national governments should conform thereto.



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## HERALD CALENDAR.

New Bedford District Preachers' Meeting, at Pleasant Street, New Bedford, Feb. 24-25  
 Charenton District Preachers' Meeting, at Keene, N. H., Feb. 12, 13  
 Dover District Ministerial Association, at Dover, N. H., Feb. 12, 13  
 Needham Circuit Quarterly Conference, Association, at Saxtonville, Feb. 19  
 Fall River District Conference, at the First Church, Fall River, Feb. 24  
 Rockland District Ministerial Association, at Wadoboro', Feb. 24-26  
 District Conference, at the First Methodist Episcopal Church, Bangor, March 4-6

# ZION'S HERALD.

THURSDAY, JAN. 30, 1873.

## PRAYER FOR COLLEGES.

The date of our present issue is the one arranged for concerted prayer for colleges. The Church has long felt the value of definite periods for the devotion of thought and supplication to the various branches of Christian effort. The concert for missions, and for the Sabbath-school have their appointed evening in every month in a large proportion of the churches. It is not only a fitting recognition of the importance of these forms of Christian labor, and of the indispensable need of the grace of the Holy Spirit to render all human service efficacious, but there is a most wholesome Christian nurture and training in the exercise. The indefiniteness that naturally invests public prayer, giving it more the form of worship than of supplication, and the very multiplication of subjects, prevent the positive grasp and comprehension of the full scope of the object prayed for; but in the concert, the one subject of common prayer is held definitely before every mind. All that is involved in it, its relation to human activity, its intrinsic importance, its bearing upon the progress of the Church, the promises of scripture covering the field of supplication, the signs of Providence arresting and directing the eyes and devotions of God's people towards the results sought for, all these come into the thoughts of such an hour, and give point and earnestness to the prayers.

The effect of such concert is very significantly seen in the constantly increasing interest and efficiency of the Missionary and Sunday-school enterprises. How much broader these fields have become, how much more intelligently they have been cultivated, how intense has grown the interest, and how earnest the petitions for the promised aid of the Divine Spirit, since the heart of the Church has been specially turned in that direction. And the corresponding blessed re-action from earnest supplication and devout study of these broad provinces of evangelical work, have been experienced. The Church herself has been spiritually cultured and inspired by her intelligent activities and prayers in behalf of the benighted nations of the earth, and of the children of the Church and of the land.

Our Church has not yet, with the same earnestness, laid hold of the spiritual necessities of her youth in the process of education, and exposed to all the ordinary and extraordinary temptations of their age, and of our times. It will not be foreign to such a concert to embrace the public schools; and in these times, certainly, Christian citizens may well set apart an hour to consider the political, social, and religious interests involved in these great common schools for our young people. The school is now threatened on many sides. The Catholic desires a purely sectarian institution, and the infidel seeks to divest it of all moral and religious instruction. It has been the one great solvent which has made us a homogeneous people, and its moral instructions have, in a degree, made us capable of self-government. We may well pray, God bless, and keep, and sanctify the public schools.

But the great proportion of our colleges are denominational. They gather up the elite children of the Church. From them our leading minds in all provinces of Christian activity are to come forth. Our young people are exposed even in these institutions, as well as in State universities, to an atmosphere impregnated with unbelief, and they are always the subjects of the ordinary and strong temptations of the appetites, peculiar to the period of youth. With all the Christian culture they receive, they may be possessed by infidelity, or corrupted by crime. Revivals have been and are the salvation of our colleges. Weeks of prayer, and the day of concerted prayer, have often been the commencements of remarkable revivals in college. God hears prayer! "Prove me now herewith," he says, "if I will not open the windows of heaven." He has often done it. Nearly all our colleges have annual seasons of religious awakening, and sometimes great spiritual refreshings. How many Christian students have been converted in college! How many hundreds have been snatched from the jaws of temptation by the sudden arrest of a strong religious influence breaking out in the institution where they were studying! Let earnest prayer be offered for these young people who are becoming daily strong for good or evil. What an intensity would be given to our prayers, if we could only apprehend all the consequences turning upon the conversion of one educated young man. He may be a lawyer, or a physician, or a man of business, or a minister, or a missionary, but what a difference in his influence, with his talents or his money, will it

make whether he be a devoted Christian or not! Let us try again this old "test" of prayer. Let us unite in heartfelt devotion for the youth of the land now in seminaries of learning. With faith in the presence and promise of God—let us pray.

## NEW YORK PREACHERS' MEETING.

My attention has been called repeatedly to a widely published statement, to the effect that in a recent and somewhat noted session of the New York Preachers' Meeting, I was represented by Dr. True as holding views similar to his own, touching the ultimate destination of the wicked. Yesterday I was informed that the statement had been reproduced in one of our Church papers, accompanied by a friendly and respectful intimation that some definite declaration from the possibly misrepresented party would conduce to the relief of the public mind. Under these circumstances, it is hoped that a word, necessarily personal in its character, may not be deemed obtrusive.

My first knowledge of the matter was derived from a slip, clipped from some unknown paper, and forwarded to me by a correspondent. In this I was represented as present at the meeting, and as advocating in a speech the same views as Dr. True. As I had not been in New York for months, the origin or occasion of such a report, was, of course, perfectly unaccountable. The only notice I thought proper to take of it, was to enclose the slip to the President of the New York Preachers' Meeting, with an inquiry, whether it would not be well for the brethren to secure a new reporter of their proceedings. I also informed him, that the intimation respecting my views, was as false as the representation of my whereabouts on the Monday in question.

My mystification was not materially lessened by the later form of the report. So far as I understand Dr. T.'s eschatological views from certain trustworthy interviews and a Broadway omnibus conversation, I can only say, that I have not the slightest confidence, either in the good Doctor's conclusions, or in his scriptural, psychological, and ethical arguments in their support. I supposed that he perfectly understood this. If, because I have never said it to him with equal plainness, he has assumed that I agreed with him, he need no longer labor under the mistake. If I have failed to publicly protest against his teachings, I have not failed to publicly and emphatically inculcate the teachings which he has abandoned. Any more personal form of opposition would have been indelicate and painful to me from the fact, that our earliest relations to each other, were those of an impressive pupil to an esteemed and honored University Professor, and that ever since that time it has been my grateful duty to look up to him as one of the fathers in our ministry, my earliest class-leader, a generous personal friend.

In concluding, allow me to express the hope, that the published reports of the treatment accorded the Doctor by the Preachers' Meeting, after that he had been formally invited to express his views, may yet be shown to be as baseless and misleading as those relating to myself.

WILLIAM F. WARREN.  
BOSTON, Jan. 23, 1873.

## NAPOLEON III.

## AND THE SECOND ADVENT.

Perhaps no man has ever lived, upon whose existence men have staked higher, and lost more. Startling the world by his sudden accession to power, glorifying his deed by at least outward success, dazzling the eye with surface splendor, winning from France an overwhelming vote of approval and confidence; and then, after years of secret preparation, with all the aids of science and art, no mean military prestige, and the enthusiasm of a nation behind him, he throws himself against the gates of United Germany, meeting, instead of the marvelous success of his uncle, which very many had accorded to him in advance, utter rout and ruin; after the whole, he dies an exile like his uncle before him, and with him the star of his "dynasty," for the present at least, has gone down a second time in darkness.

Believing most thoroughly in himself, or rather in his "destiny," he has persistently followed out his plans with a grim disregard of consequences. And if we may credit common report, he has never lost his expectation of standing again in the place from which he fell. But his expectations have failed. Instead of being the world's Leader, and seeing France the Glory of the nations, he is dead, and France is under the heel of the Conqueror. He played high, and lost the whole.

The Imperialists of France have staked heavily on his life. Charmed by the glory of the Second Empire, thrilled with the memory of the power of the First; incited by all the personal, selfish motives which lead men to raise their fellows into places of power, they have placed themselves athwart the tide of public sentiment which is rising in France, and throughout the world, and in the effort to turn this tide into other channels, they have been swept away, and cast like driftwood on the shore. They, too, played high, and for many years at the shortest, they will find no way to win back the stakes.

But the heaviest losers in this "Game of the Emperor," are those enthusiastic, fanatical, though undoubtedly honest men, who have fallen into the error of interpreting prophecy in advance of its fulfillment, and have linked the name or dynasty of Napoleon with the closing scenes of earth's history. With them, he has been indeed the "Man of Destiny," the "Man of Sin," the "Anti-

christ," who should go on in an uninterrupted career of conquest and victory, till the whole earth should be practically beneath his feet. When, crazed by success, and lured on to final ruin by the powers of darkness, he should claim divine honors; and in his chosen place, Jerusalem the Holy, he should sit as the Representative of God on earth, and worshiped first by that nation who years ago rejected the true Christ, revered finally by the masses of all nations for his prowess in war, if for naught else, he should lay his hand heavily on all who did not own his sway, and thus become the representative of the Great Apostasy, the flower of earth's rebellion, the veritable Antichrist who should rule the nations, and waste the heritage of God, until finally destroyed in the great day of wrath by "the sword of His mouth," and "the brightness of His coming."

Such was the "manifest destiny" of this man. And volumes have been written, and thousands of predictions have been made, bearing on this point. His name—Napoleon—in Latin and Greek, has been dissected and reconstructed on mathematical principles into the magic number 666, which was to designate the name of a person or system prominent in Apocalyptic prophecy. His movements have been watched with eagle eye; success has shown his grand coup d'état to be near at hand; failure has only meant a deepening of the plot, rendering success more certain in the end. His Mexican expedition was the commencement of a series of movements which should give him a foothold whence to dictate terms to the New World, where he would forge one link in that chain of fortresses which should enable him to enslave the race. His failure there was only a "change of base,"—a part of that grand, strategic move through which, some fine morning, as in France some years ago, we should find Monsieur standing before our doors, *chapeau* in one hand, *chassepot* in the other, begging our pardon for the necessity he must impose on us of receiving on our foreheads, and in our hands, the "mark of the Beast"—L. N. B.,—before getting his royal permission to buy, sell, or even live.

The treasures of gold were his, whence he could outbid all competitors, because Algeria was garrisoned with French troops. The French fleet was the largest and most formidable in the world. His navy yards, dry docks, arsenals, fortresses, were all unsurpassed. And that standing army, which was all this time sapping the national life, was invincible, armed as it was with those dreaded and mysterious weapons, the *mitrailleuse* and the *chassepot*.

And what he could not do by the arms of France, he would accomplish by an appeal to the Democracy of the nations, of which he would make himself the champion and head, only to use it in the end for his own glory and the oppression of the race.

Men have proposed, but, as so often before, God has disposed. Perhaps he, too, had dreams as wild and hopeless as this, though it is doubtful. He has at least acted many times as though he recognized no possibility of failure. And this reckless spirit doubtless aided in his overthrow. But from a hopeless beginning in life, through a career of apparent success, he has at last failed in everything, and flatterers, adherents and prophets are alike struck dumb. To this there is perhaps no parallel, except, "to compare great things with small," in the history of Victoria C. Woodhull, as graphically delineated by T. Tilton, where we see her feeble beginning, her towering ambition, her certainty of success, and remember her cell in Ludlow Street Jail at the end. And in both these cases, one hardly knows which to marvel at most, the presumption of the heroes, or the stupidity of the prophets.

But what next? What will our friends do now? Will they acknowledge themselves mistaken, or await in silence some other Coming Man, or transfer the glory which should have been his, to his "dynasty," and wait for the Prince Imperial to work out the problem? If the last, will there not be need of a change in the time? How can a youth of seventeen be expected to fulfill so wonderful a destiny before the year 1875, or even 1880? Or will they throw up their cards, and let Napoleon and his dynasty disappear from the prophetic drama? No one who has not followed closely the development of the Napoleonic exposition of prophecy, can realize what a stupendous structure has been reared on this foundation. Throwing out the chances for fulfillment in the son, the whole thing is now seen to be a stupendous fraud. Will those who have given this theory to the world, and labored so hard to make men believe it, have the honor and courage to admit their mistake? As far as Napoleon III. is concerned, they are unquestionably wrong. Will they admit that much? Having great confidence in the good intentions of some of these men, and viewing them personally only as tried and valued friends, we cannot avoid hoping they will take the right course in this matter.

One thing is certain, at any rate; in one instance, at least, Napoleon is now known to have told the truth, despite his reputation for saying the exact opposite of what he meant, when he said to an English deputation that waited on him in Paris, "Tell your friends at home that I am not the Antichrist." This was considered by many at that time as proof positive that he was the Antichrist. Now we know he told the truth.

There is one lesson to be learned from all this, evident to every Christian

who does not "make haste";—the danger of being too positive in regard to the plans and purposes of God in earthly affairs. The years of God have no end, and the fleeting days of man's life lie before Him as a little point on the mighty cycle of eternity. The waiting and watching for deliverance seems very long to us, but we may see the day when we shall wonder at our impatience. Good and wise men, eighteen hundred years ago, waited and watched for "His Son from heaven," and died at their posts; and we are commanded to do the same. It is a long time since then, and we sigh as we think of the anguish and sin that covers this rolling earth; but He to whom a thousand years are as one day, who comprehends at a glance the vista of the (to us) uncertain past, and more uncertain future, before whom all human distinction of past and future disappear in the limitless expanse of unending PRESENT,—He knows best when and where to "make an end of sin," and "bring in everlasting righteousness."

Doubtless "the day of the Lord" hasteth greatly. The stars above that seem so fixed that the eye fails to note the slightest change, are all circling onward with inconceivable velocity to keep their appointed places in the great year of God. But to us they move so slow, that we grow faint as we try to grasp the time when that mighty cycle shall be completed.

So this work of adjusting the accounts, and settling the difficulties, and closing up the business of the world, is no small matter. Nothing but infinite power and wisdom could ever do it; and were we permitted to view the workings of God's providence from His standpoint, we might see that even the measureless resources and unbounded energies of this infinite Power and Wisdom, are all employed in speeding onward the day of the "Great Assize,"—that day when God shall vindicate His ways before the universe.

It matters little to us when this time comes, if we are "also ready." Whether in the ages of the future, or "at the doors," our duty is the same. "Till He comes," is the limit of Christian effort. And naught but a selfish love of ease, and a distaste for earnest Christian work will lead us to "count the days" as they pass. If filled with Christ's spirit, we shall be able to understand how the long-suffering of God is salvation; and, though waiting and waiting, and hailing every token of the Bridegroom's return, still bearing in constant remembrance the words of the Absent One, "Watch ye, therefore, for in such an hour as ye think not, the Son of man cometh."

## MR. HILLARD AND THE BREWER'S ASSOCIATION.

Those who are so highly favored as to know Hon. George S. Hillard, however zealous they may be to advance the cause of sobriety by moral and legal suasion, can have no such desire as he spoke of in his argument: to "brand (him) with moral reprobation" because he does "not choose the same road in which to travel as they themselves choose." They gladly accord to him sincerity, a high purpose, and rare ability as a *litterateur* and orator. The Brewer's Association had the benefit of his character and ability at the recent hearing concerning the Beer Law, before the Legislative Committee. A report, in most part correct, of his argument appeared in the *Boston Journal*. No one doubts Mr. Hillard's knowledge of most subjects upon which he writes or speaks. Some of the avowed advocates of Prohibition, as he intimates, may have "zeal greater than knowledge," yet we submit that knowledge without zeal in the work of reform is not adequate to remove evils. Not a few of the Prohibitionists have studied the whole question of Intemperance carefully, and their knowledge is supplemented and made useful by their ardent zeal in lessening or removing the evils against which Mr. Hillard's voice in public has seldom been lifted.

Mr. Hillard urged that he and his associates were "just as sensible" as the petitioners "are of the evils of intoxication," and "just as desirous of lessening or removing those evils;" ignoring utterly the fact of evils that result from the use of alcoholic drinks before intoxication is reached. As if the evils were apparent, and to be deplored only when drunkenness sets in! Here, the friends of total abstinence and prohibition join issue with Mr. Hillard, and the Brewer's Association. They know that the drift of medical—of scientific testimony—sets not only in the direction of Baron Liebig's statement that: "Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle," but also in that of Dr. W. Brinton's: "Mental acuteness, accuracy of perception, and delicacy of the senses are all so far opposed by alcohol, as that the maximum efforts of each are incompatible with the injection of any moderate quantity of fermented liquid;" and of Prof. Pereira's: "Ales are not fitted for ordinary use, on account of their intoxicating and stupefying qualities;" and of Dr. Charles Wilson's: "No circumstances of ordinary life can render even the moderate use of intoxicating fluids either beneficial or necessary, or even innocuous;" and of Dr. H. R. Madden's: "The daily use of stimulants is indefensible under any known circumstances."

Mr. Hillard seems to lose sight of the fact that it is the alcohol in ale, and beer, and wine, and ardent spirits, that causes the "evils of intoxication." Alcohol found in small quantity in ale,

portion in brandy and other ardent spirits, is the cause of the evil wrought before and during intoxication. It is of alcohol that Cassio declares: "O, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!" It produces more than a "delightful miz," of which Mr. Hillard spoke facetiously. According to the testimony of the brewers, the consumption of beer and ale, has decreased the sales of the distillers, yet it is said that drunkenness is increasing. Then beer and ale are responsible for the increase.

Mr. Hillard himself bore testimony in his masterly book, "Six Months in Italy," to the direful effects of the use of wine, which contains a small proportion of alcohol, in Southern Europe, where, he says in his argument, "there is very little trouble in dealing with the question of ardent spirits." In this extract there is a virtual acknowledgment that evils result from drinking lighter intoxicants, before intoxication sets in. On page 425, 12th edition of the book just referred to, Mr. Hillard says: "In regard to temperance, I am inclined to think that the inhabitants of Southern Italy, and of the wine-growing countries generally, enjoy a reputation somewhat beyond their deserts. It is true that it is very rare to see a man absolutely drunk; but it is not uncommon to see those who have drunk more than is good for them. But even where excess is avoided, the constant use of wine in considerable quantities is unfavorable both to health and good morals; to health, from the febrile and inflammatory state of the system to which it leads, and to good morals, from the irritability of temper, and quarrelsome spirit which it induces. If the proportion of the cases of stabbing brought to the Roman hospitals which occur in or near wine-shops could be known, I have no question that it would furnish a strong fact wherewith to point the exhortations of a temperance lecturer." We commend this statement of Mr. Hillard to the serious attention of the Board of Health, and of all who favor the light wine delusion. Speaking of the effect of insufficient food, "a certain dull and indefinable craving," Mr. Hillard continues: "Wine relieves this sense of flatness, and inertness, by the momentary glow and flip it gives to the languid blood; but the relief thus derived is like the heat of a fire of thorns, and there is thus constant indecency to repeat and increase the remedy." We urge that a similar tendency results from the use of all alcoholic drinks, whether ale, beer, wine, or ardent spirits: Therefore we believe that instead of furnishing facilities for the sale of drinks containing this dangerous property, it is better to prohibit their sale, even if, as Mr. Hillard says, "the passion that drives men to use ardent spirits. . . . is an almost universal one to humanity." To check the appetite for ardent spirits it is best to discourage the use of lighter stimulants that offer "constant inducement to repeat and increase" the drinking. Certainly an "almost universal passion," that is so dangerous and deadly if gratified, needs no legislation in its favor. Because the sexual passion is even wider spread than the desire for intoxicants, shall our legislation provide, and sanction, and protect facilities for illicit gratification? Shall brothels be multiplied, and licensed, or even protected by law?

There is almost a "universal passion" for gambling. Why not license gambling houses then, or grant them special immunities? Even the Boston papers that advocate the licensing of beer and dram-shops, had no word of disapproval for the recent closing of the gambling halls of Germany. Yet the prohibition was clearly "an interference with private judgment" of the gambling-house keepers, and their victims. Mr. Hillard, able and experienced lawyer though he is, and student of social science, knows that gambling-houses in Boston or in Baden or Homburg, never occasioned such a vast sum total of idleness, shiftlessness, improvidence, poverty, crime, and misery, as the breweries and beer and dram-shops in this State and Germany have fostered among the people. The brothels of Boston, ruinous as they are to men and women alike, have never broken so many hearts as have the beer and dram-shops.

Grant the fact of "human imperfection," and that in human nature, as in Burns and Coleridge, "the divine and animal meet." Shall our legislation and our work help the divine, or the animal? Shall our laws protect the worst temptations, that meet the many, having passions they "do not, or cannot control?" Or, shall we, "looking upon such men and their failings with tenderness and charity," recognize that as the best government which, as Gladstone says, "makes it easier to do right, and harder to do wrong?"

The first objection of Mr. Hillard to the change in the law proposed by the prohibitionist is, that it is better, instead of interfering with private judgment by means of "paternal government," to "let men alone to depend upon themselves, and not upon the action of legislatures, or the control of government. No sensible prohibitionist degrades what the government shall regulate that clothes subjects shall wear, and how they shall live," etc., unless it can be shown that improper clothing, and food, and early marriages of persons "who have not the means to support a family," directly help to rob human beings of their brains, to destroy their health, ruin their temporal prosperity, make their homes miserable, fill the poor-houses with paupers, and jails and prisons with drunkards and criminals, and furnish forty per cent.

of the inmates of lunatic asylums; the while, breaking hearts, and depriving innumerable wives, and mothers, and children, of comfort and peace. This is just what the sale and use of beer, and ardent spirits are busy in doing, what they will continue to do, until the curses are destroyed. "Then this earth would be heaven," says Mr. Hillard. Shall we say with him, "it is impossible," and yield to and protect the curse so destructive to every good interest? Shall we repeal the Ten Commandments, and the Sermon on the Mount, because their ideals we do not yet realize?

The Brewer's Association and their advocate have something yet to learn concerning the true function of government. We commend to their attention the words of a thoughtful writer in "Meliora": "We suffer ourselves to be ridden to death by a few grand half-truths about the absurdity of governmental interference in this or that direction. . . ."

"The sounding phrase, 'liberty of the subject,' makes us willingly submit to all manner of infringements of our liberty. Shoals of predatory people are permitted to make war upon society, upon our persons, our properties, our health, our health, our food, our very existence. . . . The functions of the State, men say, are to give free play to all, and to crush none, if possible. Granted, but what is the test of success? Of what use is one man's freedom to live honorably, virtuously, beautifully, if he is not protected to the utmost against aggression, not only by the punishment of the aggressor when he is found out, but by the prevention of his plotting, his disposition to plunder, his very criminal training? The honest citizen is invested by law in all directions. . . . He pays dearly, usually, for being on the side of peace and order. . . . For the loss of freedom. . . . He gains an equivalent in other directions, and so long as he gains freedom in the right direction we are in no danger from the pervasive omnipotence of the State. This should be the cardinal virtue of State action—freedom to do right, opposition and loss of liberty in doing wrong. . . . We may dismiss a good deal of current cant about the danger of being over-governed, so long as the stream of government, the dominance of the whole over the part, is in the right direction—the development of man, and the betterment of his social state."

Well, then, it is for government to lay restrictions upon, and to suppress a traffic which hinders always the highest development of its victims, and retards the purification of the social state, exposing the good citizen to undue taxation, to heavy material burdens, and yet deadly temptations, and undermining the home, the church, the school, upon which all permanent and healthful social life must rest. We shall consider Mr. Hillard's argument again.

## "JAHVEH ELOHIM."

## WHICH OF THE DOCTORS IS RIGHT?

In the last *HERALD*, in the exposition of Dr. Newhall upon Gen. iii. 1, he says that "The divine name here used, 'Jahveh Elohim,' signifies the 'Self-existent Almighty.'" I have not supposed this to be the exact scriptural meaning, though I would shrink from arraying my own opinion against that of Dr. Newhall if I stood alone. But I find in Jacobus's Notes on Genesis, on the 36th page of the introduction, the following: "The term *Jehovah*, from the future form of the substantive *be*, does not mean *Self-existence*—eternal, independent Being—as was formerly held, but rather in this future form, 'the coming One, He who shall be,' as the title was also applied to Christ in the Greek, (*Ho erchomenos*, Matt. xi. 3, THE COMER.)

The same author in explaining the passage, "By my name *Jehovah* was I not known to them," says, "the meaning probably is, that God had not distinctly revealed himself to the patriarchs as '*Jehovah*,' that is as the God of Redemption."

Jacobus says, "Kurtz considers Elohim as the name belonging to the beginning, and *Jehovah* as the name belonging to the development. Elohim, the Creator; *Jehovah*, the Mediator; and that *Jehovah* is shown to be the same Being as Elohim, by the use of the double name *Jehovah-Elohim*."

On the 94th page, in notes upon Gen. xi. 4, where this term is first introduced, we find the following: "The name used in the account of the creative work is the original absolute name of God (*Elohim*), based on the term (*ED*), signifying strength. This was there the appropriate name. . . . Here the historian proceeds to a new section, in which he lays the foundation of the history of redemption, and accordingly he introduces the name *Jehovah*, which is the redemptive name of God, as God enters into history and reveals Himself in the new creation. The name *Jehovah*, from the future of the Hebrew verb '*to be*,' expresses the idea of God as he should reveal Himself more and more in redemption. It is not exclusively the name of the Second Person of the Godhead (see Ps. cx. 11), but the name of God in Christ, revealing himself in history, which is the history of redemption. The two names are here combined, because here is the connecting link between creation and redemption, in which God appears as Creator, and new Creator."

I remember of reading a definition of this term from Dr. Adam Clark, twenty years or more ago, in which he intimated that the term *Lord God*, here introduced, had special reference to

the Word, or God as manifest in Christ. I remember (and I give it from memory) that he spoke of the derivation of the word *Lord*, as coming probably from *klaf* (a loaf), and *ford* (to give), and thus signifying the giver of bread. Christ says, "I am the bread," etc. This corresponds with the views already given, and points to some other meaning than "Self-existent, Almighty."

Now, if what has been said has any foundation in truth, is it not important in an exegesis which is designed for the Sunday-school, that this important difference in meaning should be set out in the definition? And if the Doctors don't set it out, whom shall we look to?

I am free to say that for many years I have looked upon this new name as pregnant with new and glorious truths, and that it was intended to convey to the mind more than the idea of the *Self-existent Almighty*.

C. W. C.

The New York correspondence of *The Northern Christian Advocate*, which, by the way, is rolled off in duplicate by a sort of self-multiplying literary machine, and sent round in duplicate to any number of newspapers, while often sprightly, and generally sensible, is apt to be snappish, but rarely silly. In the issue of January 23, however, it shows something lower than cynicism in its comments upon Tyndall in Boston. It can only be characterized as impertinent or stupid nonsense. It attempts to criticize the course of the Lowell Institute in giving free admission to its lectures, as an act of Boston vanity. The Lowell Institute has, for over thirty years, been doing this very thing annually. It has been, by the noble endowment of its founder, a great popular University.

It has employed, at the most generous prices, the best minds of this country and Europe to lecture upon the highest themes in philosophy and science. It introduced the idea of securing foreign lecturers. It brought Agassiz to this country, and gave him to us as a permanent teacher. It also won Guyot from his native land—a Christian philosopher whose presence we all prize. It is not mean in its remuneration, but noble. It is also democratic, as it should be, in its terms of admission. The "unwashed" have their opportunity, and sometimes abuse it; but the good resulting from free admission, a thousandfold transcends the slight evils that may be connected with it.

Tyndall doubtless had larger audiences in the vicinity of New York, but not more intelligent, nor appreciative. It was the introduction in Boston that gave him his welcome in New York, and he had the good sense to appreciate the character of the community that welcomed him at his landing in the United States. We are not so much disposed here, perhaps, to fall down and worship noted men; but if a man has a new thought, we hear him gladly, and weigh his words.

Not a word dropped from the lips of Tyndall while here, that intimated his dissatisfaction with the terms upon which he consented to deliver his valuable course of lectures before the Institute, and he would not be grateful for the awkward criticisms of "Vidi."

The postscript of a letter very often contains the most important thought in it, and thus it seems to us that the "supplementary" report upon the Naval Academy, by Hon. Nathaniel Niles, of New Jersey, one of the late Board of Visitors to Annapolis, makes two or three of the most practical and important suggestions embodied in the records of the official visit prepared for Congress. Two of them, certainly, must meet with the favorable consideration of every thoughtful person. As our naval officers, do, ex-officio, and from their frequent visits, and sometimes long delays, represent our government and country, in all the important ports of the world, and are expected to adjust the delicate differences growing out of commercial intercourse, Mr. Niles recommends the careful study of international law on the part of the cadets, and the establishment of a distinct professorship for this purpose. Another suggestion relates to the French language, which is now spoken freely all over Europe, and in many foreign ports in other parts of the world. He recommends that more time and study be devoted to this language; especially that the naval cadets be taught to speak it familiarly. To secure this, it is recommended that certain scientific or mathematical text-books, in that language, be introduced into the curriculum, as is now done, we believe, at Harvard. We well recollect the grace that a familiarity with all the tongues spoken in Southern Europe, gave to our accomplished and honored Farragut, and the appreciative and grateful enjoyment occasioned by it, on the part of a number of Russian, French, and Spanish navy officers, who visited the public institutions of New York, in company. Admiral Farragut turned readily from one to another, and kept them all in lively sympathy with each other, and in an intelligent comprehension of the various objects of interest around them. Of one of the suggestions, made in this minority report, if we understand it, we accord with it. He proposes to relieve somewhat the burdens of the chaplain (what these are we do not know), by empowering the Secretary of the Navy, at the beginning of the year, to appoint certain leading ministers of various denominations, to occupy the pulpit one or two Sabbaths, each, during the year. We suppose that this refers only to a limited number of the Sabbaths. If, however, the movement is intended to render the position of the



present chaplain uncomfortable, or to take away from him any respect due his office, or himself, from the cadets, we should be as heartily opposed to the suggestion of Mr. Niles. His recommendations, however, as a whole, are worthy of careful consideration.

The New York Observer has a very able paper from the pen of Dr. McCosh, of Princeton College, which will, as it ought, arrest the attention of the Faculty and Trustees of our American colleges. The President of Harvard University has just brought the subject of obligatory attendance upon recitations, lectures, and religious exercises, before his Board of Overseers. It is understood that he favors leaving this to the voluntary choice of students, only exacting the most stringent tests of scholarship at the examinations for degrees. Dr. McCosh shows that the newspapers which have announced this movement, as bringing the University into line with the foremost European institutions, have entirely failed of apprehending the fact, in the case. Speaking from personal knowledge, he affirms that the best English, Scotch, and Irish institutions require in addition to examinations, thorough daily supervision of studies, and do not attempt to secure the exact scholarship which they require, and actually produce, by loose methods of lectures, or by simply submitting their students to periodical examinations. He shows that the same result is secured in the great English Universities, at Oxford and Cambridge, by numerous accomplished tutors, with only a small number of pupils each, whom they thoroughly drill by daily recitations. As to the German Universities, he shows that the graduates of the public *gymnasien* and *real schule*, have actually been carried over more than two years of the curriculum of our American colleges, and have been, in them, drilled with remarkable strictness, so that they are well prepared, if they desire it, to enter upon the higher branches of education under learned lecturers. The great body of young students, however, the doctor contends, do not study, but devote their time more to social enjoyment, dissipation, and duels, than to a careful improvement of their remarkable opportunities. He justly deprecates such a loosely disciplined condition of things in our American colleges, with our immature, and not over-thoroughly trained lads. He thinks it will greatly lower the standard of exact scholarship, and increase the social temptations and perils of these dangerous years of early study. Above all, he lifts up his voice against the abrogation of required daily religious and Sabbath worship. "Surely," he says, with truly Christian warmth, "hundreds of young men are not to be taken away from their natural guardians, and made to herd together without some provision being made for their religious training. It is time that the churches of Christ were taking this whole subject into consideration." To which we heartily say, Amen! Dr. McCosh speaks with authority, as a trained student, of the broadest scholarship, in European institutions. We trust his weighty sentences will be pondered by those who are impulsively and somewhat imperatively requiring that all involuntary college discipline should be broken down.

#### EDITORIAL PARAGRAPHS.

We have received several illustrations of late, of the careful pastoral work accomplished by some of our ministers and churches. The "angel of the Church" at Auburn sends out, with the opening of the year, an admirably arranged circular, which bears quite distinctly upon it the characteristic marks of Dr. Tourjee, who is a parishioner, addressed to every Church member, with blanks to be filled up, calling for volunteer personal service in all the walks of Christian duty. The circular when filled and signed is to be returned to the pastor. He thus has a militant brigade of volunteers for all Church work.

Dr. C. H. Payne, of Philadelphia, sends out to his flock a handsomely printed leaflet, replete with impressive and tender counsels and exhortations.

Some friend connected with the State Street Methodist Episcopal Church, Troy, N. Y., sends us two quarterly cards issued by a class-leader of the Church, containing the names of its members, and the hour and place of meeting. On the reverse side, topics to be experimentally considered, on each successive meeting, with a few appropriate verses of scripture, are presented. The verses are to be committed. The topics are admirably selected; all relate to the Christian life, and must give a point, variety, breadth and power to the class-meetings thus managed, that does not always characterize these occasions. Both leader and class-members have been thus made to think upon a common theme, and examine themselves by common scriptural tests. The result must be eminently profitable.

The annual Methodist Family Festival, held in the interest of the Missionary S. S. Union, came off, according to announcement, at Music Hall, last Wednesday evening. The weather was auspicious, and a very large crowd of warm-hearted, happy Methodists, old and young, filled with life, and lively conversation, the great hall, and one of the galleries of this beautiful assembly room. Ex-Gov. Claflin presided on the occasion, as far as the simple opening services required his presence and voice; after these were performed, the gathered hundreds quite effectually took care of themselves, with the un-

wearied aid of scores of well-dressed young men, with fluttering ribbons upon their breasts. The pecuniary results, the number and character of the assemblage, the social enjoyment, the substantial collation provided for the occasion, the sublime music of the great organ, the fine performance of Gilmore's band, the appropriate, unheeded opening speech of the chairman, and the prayer of the chaplain, Brother Jones, of Newton, may be considered a good success. Of the dramatic performance, which was made the *piece de resistance* of the evening, as we could not hear it, and probably did not see it to the best advantage, having nothing favorable to say, we simply remain speechless upon this portion of the entertainment. If, with our limited opportunity to pronounce a judgment, it might be permitted us to render one, we would modestly suggest, that, when the programme is arranged next year, this feature in it be left out.

This is the way that a liberal obedience of the words of the Lord Jesus to "preach the gospel to every creature," looks to the disciples of the infallible Church in the city where Paul died a martyr while engaged in the same work. A correspondent in Rome of the *Catholic Review* of New York, after giving a florid account of the "taking the veil" by Donna Maria Pia, Countess Mastai Ferretti, niece of the Pope, among other current items of news particularly interesting to Romanists, thus speaks of the Protestant schools which have been for a while closed by the Italian government:—

"The Protestant schools are once more all open, and Mr. Van Meter and Mrs. Gould are in full work again teaching the Bible, and spreading bread and butter for the natives! The evangelical party here is getting quite strong. Independent of keeping schools they distribute tracts in the streets. We have a Mr. Wall, who goes about giving away little pamphlets to the people in the omnibuses, and at the street corners. One of these is called, 'General Havelock, or the Christian Soldier'; another, 'La vita di Mary Perkins, domestica evangelica.' The life of Mary Perkins, the evangelist, is a very valuable tract. It is the life of a woman who, after the death of her husband, devoted her life to the study of the Bible, and the life of Mary Perkins, probably the identical Miss 'Polly Perkins, of Paddington Green.'"

The Boston Preachers' Meeting, after listening last Monday morning to an admirable address from Rev. Mr. Northrop, Secretary elect of the Japanese Educational Bureau, which was heard with thrilling interest, spent the balance of over a three hours' session in considering the proposed abandonment of the Hanover Street church as a distinct religious organization. It being understood by the meeting that nothing had been consummated, as yet, by the authorities in the matter, the object of those participating in the discussion, which was unusually warm and animated, was to defer action in so important a matter until the churches in the city should have a chance to be represented in some proper manner. The prevailing impression seemed to be in favor of keeping up the organization by all means, if among the possibilities.

The Christian Era says:—  
THEOLOGICAL TIMES have changed, for the Rev. Daniel Steele addressed the students of Andover Theological Seminary, December 18th, on 'The Elements of Success in Methodism, which Congregationalism may appreciate.' There are other denominations besides the Congregationalists which could do well to appreciate the 'elements of success in Methodism.' The history of Methodism is narrated in the shining pages of modern Christianity. It is the history of a man, and his Arminian theology, which we no more believe in than in squaring the circle—has been relieved and compensated by their thorough reliance on the Holy Spirit in ecclesiastical history the sect will be credited for emphasizing the work of the Holy Spirit in defiance of their theological logic. A glorious body is that of our Methodist brethren! Pioneers, skimmers, advance line and the army they have been. We rejoice, with the 'nevertheless' in Paul, that they have so successfully preached Christ."

To which most cordial and kindly sentiments, we only add the corresponding reflection, that we, also, do heartily rejoice that our Baptist brethren, strenuously holding upon their Calvinistic creeds, do, in their earnest prosecution of evangelical work, in despite of their fatalistic theories, preach and carry with a true Methodist's unlimited grace, and in a universal possibility of human salvation.—Ed. H.

The Christian Era of January 23 devotes nearly the whole of its first page to the presentation of testimonies from ministers and churches which have adopted the "Free Seed" system. These facts have been gathered from Baptist, Congregational, Unitarian, and Episcopal sources. The testimony is all one way. In every instance given, the experiment has been attended with the most encouraging results. Something more than free seats, however, is necessary. There must be a comfortable edifice, a good and devout minister, a warm-hearted and welcoming membership, and much personal effort to draw outside people within.

The general Sabbath-school work, participated in by the evangelical denominations, is accomplishing considerable in the way of conversions and institutes. Brother J. P. Higgins, of Dexter, has been engaged in this during the past few months. The Secretary of this organization, Rev. E. W. Hayes, of Lewiston, has resigned and is about to leave the State. Earnest, active workers are now needed to fill such places as these, and by their proper rank in the Sabbath-school work.

Our readers will not fail to notice the advertisement of Harper & Brothers, in our columns. We have already reviewed in our Book Table a number of the late very valuable issues of this great Publishing House. Their list contains some of the best books of the season.

Rev. A. B. Earle, the evangelist, will preach every day, in the Tremont Street Methodist Episcopal Church, at 3 and 7-1/2 o'clock P. M., beginning with Thursday, January 30th. The public are cordially invited to attend.

Our readers will not, we are certain, forget the lecture of Rev. T. DeWitt Talmage on Wednesday evening, January 23rd, at Tre-

mont Temple. It will be the only opportunity of hearing this eloquent preacher in Boston this winter. The speaker's reputation, and the cause to be benefited (The Boston Missionary and Church Extension Society), ought to crowd Tremont Temple.

Bishop James writes from the Louisiana Conference: "I am in usual health. The session of the Louisiana Conference, just closed, was an interesting one. The work is progressing well."

The Lynn Semi-Weekly Reporter of Jan. 23, contains quite a full report of an excellent address delivered by Mr. J. Q. Maynard, upon his induction into the office of superintendent of the M. E. Sunday-school connected with the Common Street Church. Our friend of many years is called to an honored position in this ancient church. The Sunday-school has for many years been its cherished institution, and has been presided over by its ablest members. Mr. Maynard is not a novice. He has had a long training in Worcester and Brooklyn, and his well-considered opening words show how proper an appreciation he has of his delicate duties. We trust his administration will open with a spiritual refreshing among its members and continue under the baptism of the Holy Spirit.

OUR BISHOPS.—We are offering this beautiful steel engraving to all old and new subscribers as a premium, who prepay by sending \$2.50 for the year 1873, sent by mail free of expense to each subscriber. Don't be impatient if you do not get the engraving for a week or two after sending your money. It has been impossible for us to keep up with our orders through January. We shall soon be able to mail them as fast as ordered, and all who are entitled to it shall have it soon. Those who have not forwarded their subscription for the year '73, we trust will renew promptly, and induce those who do not take the HERALD to do so. Do not wait to be called on by your pastor, but call on him, or send your money, directly to the Agent if more convenient. You can do so at our risk.

"I BEG TO DIFFER."—YOUR MIDDLETOWN correspondent, in the last HERALD, while giving many items of interest to your readers, makes one very valuable misrepresentation of facts. In speaking of the lady members of the Freshman Class, he says that the step they took in entering the university, is considered an ill-advised one by the majority of the students. I am sure that the opposite of this is the case, and that your correspondent is led to judge of others' feelings by his own. I admit that, before their coming, nearly all of the students were opposed to the experiment. But the principal objection appeared to be, that men of other colleges would ridicule the movement, and consider Wesleyan scarcely superior to an ordinary Wesleyan. Experience has changed the views of many. To-day, I think that a very large minority, if not a majority, of the students are decidedly in favor of co-education. The Faculty, to a man, favor the movement. The ladies are winning golden opinions from all by their conduct, their scholarship is of the very highest order, and in all respects Wesleyan has reason to congratulate herself on the success of her experiment. This explanation and correction, I think, due to the ladies themselves, and to those friends of Wesleyan who advocate co-education. E.

MIDDLETOWN, Jan. 18, 1873.

Meridian Street Methodist Episcopal Church, Rev. W. C. High, pastor, took up their missionary collection last Sabbath. Their designated amount of the sum set against New England Conference was \$400. They raised \$600, for which God be thanked. Many others do likewise.

Our valued correspondent, Rev. N. Culver, has in the press of the Book Room, at New York, a work which will be of special interest to our readers, when issued. It is entitled, "Methodism Forty Years Ago and Now."

A letter from Dr. Briggs, of Evanson, with other articles crowded out by the press of communications, will appear next week.

#### The Methodist Church.

##### BOSTON DISTRICT SUNDAY-SCHOOL CONVENTION.

The third Boston District Sunday-school Convention was held at Rock Bottom, Jan. 25. L. L. Tarkenton, esp. of Marlboro', was chosen President, and Miss Lizette Soule, of Rock Bottom, Secretary. In the forenoon, reports were received from Marlboro', Westboro', Hudson, Maynard, Sudbury, and Rock Bottom, after which addresses were made by Revs. Dr. Clark and Mr. Wilkie. The afternoon was devoted to the answering of questions by Brother D. K. Merrill, and to essays and discussions, in which pastors, laymen, and sisters also joined. The Convention voted to hold a meeting annually in this section of Boston District, and committees were chosen to make arrangements for the next meeting.

The proceedings in the evening commenced with a glorious love-feast, after which the President introduced Rev. Dr. Peirce, who gave a deeply interesting and impressive address. Dr. Clark, chairman of the Committee on Resolutions then offered the following, which were accepted and adopted, and the Secretary instructed to furnish a copy for publication in ZION'S HERALD.

Resolved, 1. That the object of Sunday-school instruction is to teach the way to Christ, and the duties and privileges of the Christian life, and that all expedients to render interesting or attractive the Sunday-school that do not directly tend to this object, should be at once discarded.

2. That the Sunday-school, as an integral part of the Church, should be kept in sympathy with all her religious activities, and should therefore enter heartily into the spirit of the cause, and contribute substantially to its funds.

3. That the first work of the Church is to lead the children to a saving acquaintance with Christ, and to build them up in holiness.

4. That parents who neglect the home religious instruction of their children, and do not use their parental influence to its greatest extent, to identify them with the services of the sanctuary, fail to meet their obligations to "train them up in the nurture and admonition of the Lord."

5. That the cause of Temperance should be kept prominently before the Sunday-school, and no pains should be spared to commit its members early to total abstinence from the use of intoxicating liquors as a beverage.

The Convention throughout the day was largely attended, and was pronounced by all present to be one of the best they ever enjoyed. May it prove a great blessing to the Sunday-schools of this section.

#### VERMONT ITEMS.

Barnard charge has prospered for the past two years under the pastorate of Rev. R. H. Barton. The general religious interests

have been improved, some have been converted, and the material interests have been placed in a much more encouraging condition. Bro. Barton is one of our most earnest and devoted pastors, and will be successful almost anywhere.

A series of revival meetings have recently been held at West Bolton, by the Methodists and Baptists. Father Peacock, a Baptist evangelist, over eighty years of age, labored successfully in these meetings, preaching every night, besides holding meetings a portion of the time in the afternoon. Quite a number of conversions are reported.

Prof. H. J. Moore, formerly of Bakersfield Academy, more recently of Cladun University, S. C., is now preaching at Moores', N. Y., where he expects to supply for the remainder of the Conference year.

The Grand Lodge of Good Templars, of Vermont, held its annual meeting in Burlington on Jan. 14 and 15. The order is in a prosperous condition, though the numbers have somewhat decreased during the year. There are now in the State 8,462 members. Rev. H. P. Cushing, of East Burke, a superannuated member of Vermont Conference, was re-elected G. W. S., a position that he has held with marked ability for several years. He had previously been G. W. C. T., and did much to introduce the order into our State, and place it upon a firm foundation.

Essex has a town Sunday-school Association, which has been in successful operation for two or three years past. All the Sunday-schools in town, four in number, are united in this, and meetings are held monthly on Sabbath evenings. Much good has been accomplished by bringing together each month those most interested in this department of Christian work. The annual meeting was held at the Methodist Episcopal Church, Essex Centre, Sabbath evening, Jan. 19. It was resolved to hold union "Teachers Meetings" each week for the purpose of studying the lessons, as all the schools are now using the "International Series." If this plan is successfully carried out, great good will result.

Rev. Dr. Goodby has resigned the pastorate of the Baptist Church, Poultney. Thirty-five persons united with this Church on a recent Sabbath.

Rev. W. H. Rugg, of the Baptist Church, Shaftsbury, has also resigned his charge.

Eighteen persons united with the Baptist Church in Brattleboro', on Jan. 5.

Rev. L. H. Elliot is now supplying the Congregational Church, Bradford. An enthusiastic meeting was recently held at Rochester, in the interest of the proposed Montpelier and Rutland Railroad. Steps were taken to secure a preliminary survey of the route, and the meeting seemed hopeful of the building of the road within a short time. It is proposed to make this a "narrow gauge" road, thereby decreasing largely the cost of construction, equipment, and also of running the trains. Another of similar gauge will probably soon be constructed from Newport to Montpelier, thus making a continuous route from Newport on Lake Memphremagog, through Montpelier, to Rutland, and completing almost a "bee line" from New York to Quebec.

The interest in the Temperance cause still continues at Montpelier. Meetings have been held every Sabbath evening for some months, and a large number have been induced to sign the pledge. A very interesting address was delivered a week or two since by Dr. G. N. Brigham, which is to be published for gratuitous distribution as a Temperance tract.

The Vermont Methodist Seminary at Montpelier is enjoying a pleasant winter term. Number of students a little above one hundred. There have been for sometime, in the Methodist Episcopal Church at Swanton, a few disaffected members. One of these, sometime since, took a letter from the Church, and has now engaged the services of a Rev. Mr. Roberts, of New York State, to commence a series of meetings, with the hope of establishing a Free Methodist Church in that place. As this is the first movement of the kind in our Conference, and probably in the State, it will be watched with considerable interest. KAL.

#### MAINE ITEMS.

Chestnut Street Methodist Church, Portland, Rev. Israel Lape, pastor, is now enjoying a very precious revival. From fifty to sixty have been recently converted, and reclaimed, and the work is still going on. Mr. Lape is serving out his third year with this parish, and is greatly beloved and respected by his people.

Rev. Mr. Pitblado, pastor of the Congress Street Methodist Church, is now delivering to his people a course of Sabbath evening lectures. His lecture last Sabbath evening was, "God in Nature." It is reported as a very able and interesting production, showing much thought and careful study, and very happily delivered. Mr. Pitblado is not to leave the State, as has been reported, but will no doubt remain in Portland, at least another year. He is much pleased with his location, and his parish is prospering finely. The subject for his next lecture will be "Nature, a very poor Bible."

The Young Men's Christian Association of Portland is doing a noble work this winter in looking after and relieving the poor. Mr. J. C. Robinson, who has been sick for some months past, received from the Association recently the sum of sixty-five dollars. The Association is prospering, as it deserves. The Association holds public service at the Association Hall every Sabbath afternoon and evening. Young men from the country visiting the city will find it to their advantage to attend the meetings of the Association if they have no stated place of worship.

The subject of Temperance is receiving considerable attention just now in the city. An interesting lecture was delivered at the Allen Mission Chapel last Monday evening, and several persons signed the pledge.

We are informed that an interesting religious interest is now prevailing at Duck Pond under the labors of Rev. John Sanborn. Several have been converted and reclaimed. So may the work prosper.

We are informed that the Conference year thus far has been one of prosperity to the Methodist Church in Oxford. Some forty or more have been received into the society, and the Sunday-school is in a very flourishing condition. A very interesting revival is reported at the Methodist Church in Biddeford, Rev. A. S. Ladd, the pastor, is laboring very efficiently and successfully.

The new Church recently erected, is well filled, and the Sunday-school is flourishing. Rev. H. B. Mitchell, of South Berwick, reports his parish in a prosperous condition. A large number have been reported converted and reclaimed thus far during the Conference year.

The Methodist Church in Cornish have recently repainted, and otherwise improved their meeting-house and parsonage. A few evenings since they made their worthy pastor, Rev. Marcus Wright, a donation visit, leaving him in cash and other articles for family use, some eighty or ninety dollars.

The Portland District Ministerial Association held its third session for the Conference year at Gorham, January 21 and 22. It was well attended, and highly interesting. A number of excellent papers upon important subjects were presented, and the whole proceedings were characterized by the spirit of love.

#### NEW HAMPSHIRE GLEANINGS.

Our exchanges in New Hampshire bring the news of different denominations uniting to hold religious services during the week of prayer all over the State, and in some instances it has been continued with good results since. The Congregationalists, Baptists, and Methodists in Lebanon, worshipped together last week. The Congregationalist and Methodist united in Henniker, and in a number of other places. The good feelings created by this practice prove a blessing in social life, and it is a help to bring objects to Christ.

Rev. E. R. Wilkins has been re-elected chaplain of the New Hampshire Veterans' Union for the ensuing year. Bro. Wilkins is serving prosperity in his church at Newmarket. All the available power in the church are let, and \$1800 have been raised on the church debt during the year. The finances of the society are in a healthy condition. The congregations are large, and the lecture-room on Sunday evenings is filled with people who attend the social meetings. The religious interest among the people gives promise of a good work; the brethren are praying and expecting that the Lord will come right early and save many souls. The pastor and his wife have been kindly remembered by the people with gifts to the amount of \$100. The Ladies' Social Union have furnished their rooms with a complete outfit of dishes. This addition to what they do so nobly one year ago, will, we think, place this social union at the head of the list in New Hampshire churches.

Rev. Cyrus W. Wallace, D. D., for thirty-two years pastor of the Hanover Street Congregational Church in Manchester, has tendered his resignation, to take effect in May next.

Brother Durkee, a leading member of the Methodist Church in Portsmouth, and one of the Inspectors at the Custom House in the city, fell, apparently in a fainting fit, while attending a prayer meeting in the chapel, the 19th inst. He was immediately conveyed to his home, where he died in about ten minutes. The cause of his death is supposed to have been heart disease. Brother Durkee was about fifty years of age, an honored and useful member of our Church. He is a brother of Hon. Ruel Durkee, of Croydon. He leaves a wife, but no children.

The New Hampshire editors, publishers, and printers held their annual meeting at the Tremont House in Nashua, two weeks since.

Dover has eighteen resident ordained clergymen, seven of whom are of the Free Will Baptist denomination, and ten are pastors of churches.

The Episcopalians of Lancaster have bought a site for a church, and will commence the enterprise next spring.

Watch-night was a great occasion with the Garden Street Church, Lawrence, Mass. Rev. Van Cott was there, and the pastor, Rev. L. P. Cushman, joined heartily in the work. Few ministers are found anywhere who do more work for their Church than this brother. Twelve persons went forward for prayers, and thirty-seven joined the Church by profession. The power of the Holy Ghost rested upon the people, and precious souls were saved. On the following Sabbath thirteen others united with the Church, making eighty-three persons who have connected themselves with this Church since this Conference year commenced. The pastor has baptized one hundred and four persons since last June. The Sunday-school numbers over 350. For the quarter ending December 26, 1872, the average attendance was 237; the smallest attendance 190; the largest, 271.

A union meeting of the Christian and Temperance society of Raymond, was addressed recently by Rev. Wm. Hows, pastor of the Methodist Church in that place. The Executive paper says, the lecture gave great satisfaction, and that it has been generally said, that nothing so clear and forcible, exhibiting the nature and terrible consequences of the sale and use of liquors were ever given in that town.

Rev. H. L. Kelsey, of the Claremont Methodist Church, has been summoned to the bedside of his brother, who is dangerously sick, in Western Iowa. He will be absent from his work for several weeks. Rev. J. H. Knott received a donation from his people in Colebrook recently, which amounted to \$85.33, and Rev. Ira Taggart, of Marlboro, who is confined to his room with rheumatic fever, and who is greatly beloved by his people, was made the recipient a short time since of \$150 in money, and other valuable presents.

Meetings are being held every day and evening in the Methodist Church at Rochester. Rev. H. Montgomery is assisting the pastor, Rev. D. J. Smith. There is an unusual degree of religious interest among the people, and twenty persons have been at the altar seeking the Saviour. A deep religious feeling seems to pervade the whole community, and all the meetings are well attended.

The New York Tribune had a list of about fifty subscribers in Litchfield last year. Now there is only one copy taken. The Times has taken its place.

Dover has had seventeen cases of small pox and six deaths.

The Methodist society in Amherst is rejoicing over the steady advancement of their temporal and spiritual interests. The Brick Chapel has been remodelled inside. It is now convenient and attractive as a place of worship, and it is well insured in the Fitchburg Mutual for five years. The pastor, Rev. G. W. Ruland, with the aid of his own people, and of brethren on a former appointment, has recently purchased one of Smith's American organs for the chapel. Four young men have given their hearts to the Saviour, and consecrated themselves to Christian work. The members of this Church who reside at Milford, three miles distant, have preaching every Sabbath at 5 P. M. A number of persons have commenced a Christian life in these meetings.

A Ladies' Aid Society recently organized is flourishing and destined for a good work. The Amherst people have remembered Brother Ruland with valuable presents, and the Milford brethren made him and his family a complete surprise the 17th inst., leaving valuable tokens of regard in his purse and home.

#### EAST MAINE.

Some itemists and paragraphists remind us of the man who complained to the editor that his paper, the week before, had no deaths and marriages. He was assured that no one had died, and none had been married. He didn't care for that; he wouldn't have a paper in his house that contained no deaths and marriages. At Damariscotta (Rev. W. W. Marsh) they have very much improved their vestry, at a cost of \$900. Among the improvements, they

have made it higher, and put in new seats. The meetings have increased in interest, with good results.

At Thomaston, Camden, Rockland, and Rockport, they have continued since the week of prayer, and the churches have been blessed.

Rev. L. L. Hancock, and the good people at Searsport are enjoying a season of remarkable interest.

Rev. Mr. Adams, of the Congregational Church, participates, and his people share in the good results.

Rev. Sullivan Bray, of Clinton, though past seventy-seven, is preaching every Sabbath, and lecturing in the school-houses week-day evenings. He is still very acceptable to the people. Has given fifty-five years to the itinerant ministry. Was right on slavery, temperance, education, etc., when it cost something to be so, in the days that tried men's souls, and their principles.

Hon. Theophilus Cushing, who purchased the "Coliseum," has a good record on all these questions, extending back many years. He resides at Waterport, and is one of our most worthy citizens. The great drum was made in Maine.

At Tyler's Corner our friends are fitting up a place for meetings, which will be ready in the spring. They are having the best meetings there that they have had for several years. Rev. E. Bryant is pastor. At Unity some improvements have been made in the parsonage property, and others will follow in the spring. Brother Harmon, whose house and store were burned, has rebuilt in good style. Rev. J. P. Simonton is his minister, and is very well liked by his people. The ministers on this district (Rockland) are all attending to their proper business. The state of the work is healthy, with revivals in several places. They and their families are pleasant friends to be associated with in our loved work.

#### MISCELLANEOUS.

The new chapel on Green River, Me., was dedicated on the 5th. Mr. Ray, of Coleraine, assisting in the services. The house was crowded, notwithstanding the unfavorable state of the weather. It is a pretty building, costing some fifteen hundred dollars, all of which, except \$300 (the present indebtedness), was raised in the immediate vicinity. The annual festival at Leyden, on the 9th, was a great success, netting \$100. The Church is growing in this neighborhood. We learn these facts from Rev. T. Marcy.

The people at South Athol, Rev. W. S. Jagger, pastor, is showing some manifestations of interest.

At North Dana, Rev. C. E. Lever, pastor, there have been some twelve or fifteen converts within a few weeks, and the interest is extending.

Rev. Mr. Mitchell, of North New Salem, is having some interest.

At South Royaston the Church seems quite prosperous under the labors of Rev. J. Oldham. The Legionist Praying Band were with them the first Sabbath in January, with marked results.

We are informed by Rev. E. Davies, of a good work of grace in Groversville, N. Y., where the Methodist church numbers 500, in a population of 8,000. Seventy have lately joined on trial. Rev. D. W. Dayton, the pastor, is just closing his third year of very successful labors. Rev. A. B. Earle has been holding union meetings here of late, with marked results.

Oxford, Mass., has been favored with a gracious visitation. About 30 persons have been seeking salvation, and most of them are enjoying the Saviour.

Bishop James, Dr. E. O. Haven, and Dr. Cobleigh were last week in New Orleans, the seat of the Louisiana Conference. All were quite well.

Bishop Bowman expects to sail for New York for South America, April 23.

In Grace Church, Buffalo, several recent conversions are reported.

At Hancock, N. Y., Rev. E. Tinker, pastor, an extensive revival is in progress. At latest date it was increasing in intensity and power.

At New Cumberland, Pa., Rev. J. M. Clark, pastor, forty have professed conversion, and the good work continues.

A gracious revival is in progress at City Island, New York East Conference, H. C. Seefeld, pastor. About forty have professed conversion, and the work is spreading.

Rev. Dr. Rosser, of the M. E. Church South, reports a great revival in Staunton, Va., resulting up to January 1, in the conversion of about two hundred and fifty.

Robert C. Wood reports a thorough work in progress in the Methodist Episcopal Church in Delaware Water Gap, Pa. Several have been converted, and the Church is greatly revived.

A powerful revival is progressing in Trinity Church, Jersey City, Rev. Dr. D. W. Bartine, pastor. About thirty have professed conversion during the last two weeks, and nightly a goodly number are at the altar seeking Christ. The work promises to be extensive.

#### SUNDAY-SCHOOL UNION.

The annual meeting of the Sunday-school Union of the Methodist Episcopal Church, New York, on the 10th. H. D. Rolph, esp., First Vice-President elect, occupied the chair. Prayer was offered by Rev. W. C. Steel. The report of the Treasurer, S. J. Goodenough, showed receipts at New York during the year amounting to \$17,152.23, and disbursements amounting to \$12,775.15, leaving a balance in the treasury at New York of \$4,377.08. The figures do not indicate the business done by the Branch Committees in the West, whose annual report had not yet been received.

The following officers and managers of the Union were elected for the year 1873:—

President—Bishop Morris.

Vice-Presidents, ex-officio—The other Bishops.

Vice-Presidents elect—C. H. Applegate, J. Bentley.

Corresponding Secretary—J. H. Vincent.

Recording Secretary—W. H. De Pay.

Treasurer—Daniel Denham, Jr.

#### THE TRACT BOARD.

A meeting of the Tract Board of the Methodist Episcopal Church was held in the Mission Board Room in New York on Wednesday, the 8th, W. Truslow, esp., in the chair. The following officers of the Board were elected for the current year—

Vice-Presidents elect—T. A. Howe and John French, esqs.

Recording Secretary—Rev. J. M. Freeman.

Treasurer—J. M. Phillips, esq.



## The Family.

## DESPISE NOT THOU THE DAY OF SMALL THINGS.

BY ALBINA L. DEAN.

We often learn,  
From humblest things and low,  
Our richest lessons; often come to know,  
And reach our truest heights through simple ways.

Our dearest days  
Have by one single word been filled with light;  
One thought has pierced the night,  
Like Jacob's stairway, linking earth with heaven.

Our sweetest songs are found  
Nearest the ground,—  
Since only thus humility can rule;  
For in the Lord Christ's school,  
A little child He sets before us all;  
So must we fall  
From all our high estate of pride or place—  
A little child shall lead us to His face.

This tiny flower, a breath may bend or break,  
Whose perfumed cup holds but one drop of dew,  
Tells, for Christ's dear sake,  
The whole day through,  
Its own sweet little lesson, clear and true,  
"For see," it says, "If he so clothe me,  
What will He do for thee?  
If out of the dark sod He lifts me up,  
If He so fashioneth my fragile cup,  
As yet no mortal hand hath ever wrought,—  
If thus He paints His thought  
Throughout my tender leaves so perfectly,  
What will He do for thee?  
For thee, O thou of little faith?"

Ah, yes! through simplest ways God reacheth us—  
How blind we are, though God so teacheth us!

Through the still valley, hid and low,  
Our God would lead us, yet we say, "Not so!"

The way too humble lies,  
We would mount to the skies!  
But they who deepest sink shall highest rise!

"Wash ye each others' feet,"  
Solemn and sweet,  
Still do the Master's words point out the way;

No low a service, yet so glorified  
By Him who died!

Ah, let humility, that "low, sweet root,"  
Bear in us all its heavenly fruit,—  
So shall our hearts discern,  
And gladly learn  
From humblest things and low,  
The sweetest lessons as we upward go.

CHIEF, Mass.

## THE COUSIN GERANIUM.

BY SUSAN NELSON.

"Uncle," said Katie, "will you carry this potted plant to my cousin Janey?" And the little girl appeared in the doorway with a tiny flower-pot in her hand, wherein was growing a small, but thrifty silver-leaved geranium.

"Why, Katie, my lassie, to think of taking that frail thing away across the seas to America. It would never get there alive!" Katie looked disappointed, and great drops just ready to fall stood in her blue eyes.

Her uncle saw this, and said quickly, "Well, well, don't cry, I'll take it, and try very hard that Janey gets it safe and hearty."

So he took it in his great hand, and kissed his little niece, who wiped the tears with a corner of her apron, and watched her father and Uncle James as they walked down the lane.

Katie was a gardener's daughter, and lived in England. Uncle James, himself a gardener, was on a visit to his brother, and had come far away from a beautiful city, on the other side of the water, where he took care of a fine green-house for a rich lady. Janey, his daughter, was the same age as Katie, and the two cousins had never seen each other; but Katie wanted to send her a present, the little flower, which was the best she had to give.

All the voyage over the ocean, Uncle James watered and cared for the pretty plant. Sometimes when he thought it too much trouble, Katie's tearful eyes would come up before him, and he forgot all the care in thinking of her, and of Janey's bright looks when she should receive her cousin's token of love.

The geranium seemed to know what was expected of it, and grew and flourished, and spread out its green leaves fringed with white, for all the passengers in the great ship to admire. It was summer, and many families were leaving their native land, to find new homes in our pleasant and prosperous country. And so it was, that Katie's geranium had a great deal of notice, for it was the only thing green and lovely to be seen in the dismal cabin. Neither the little girl nor her uncle had dreamed what a joy and comfort it would be to the many sick and homesick passengers.

The trip was smooth and quick, and the little green slip and its fellow voyagers, at length arrived safely in New York. If you had stood on the wharf, as the large steamer landed its scores of men, women, and children, you would have seen a tall man with valise in one hand, and a flower-pot in the other, hurrying to the Stonington steamer. For he would lose no time in hastening back to see his wife, Janey, and the green-house, which latter was much needing his care.

Janey joyfully received her father, and was delighted with the silver-leaved stranger, which he had brought as a present from her dear cousin over the great ocean, and always called it the cousin geranium. The little plant which in its young days had been so great a traveler, now found a peaceful home in the kitchen of the gardener's cottage. The tea-kettle hummed its one simple tune to keep it company, the flies buzzed about their usual bustle, and the busy mamma was here and there, with hardly a moment to spare to the pretty guest, for there was another new comer in the cradle, Janey's baby brother, Tommy, as good-natured and plump a little fellow as you would wish to see.

Janey too was busy, going to school, and helping her mother when school was done. But every morning and night she would stand and watch the cousin geranium, to see if there were any new leaves or signs of budding. At school she sometimes forgot her book, to wonder how Katie looked; and then she would get her map and find England, and the wide ocean which lay between her cousin's home and America; and forgetting that even a bird would tire with such a long flight, she wished she was a blue-bird, so that she could fly across and alight on the doorstep, where, as her father had told her, he left Katie wiping her eyes with her apron.

A year and more passed by, and the cousin geranium kept on growing, and was now a fine large plant. Janey's father watched over it, for he too was attached to the flower, that had cost him so much tending and anxiety. It budded and bloomed, and many slips were taken from it, which in their turn flourished and became thrifty plants, so that the English cousin geranium had a large family of children born and nourished on Yankee soil.

Janey loved the flower, and her heart went out towards the giver, for she had no cousin on this side the sea. Now that she could write quite well, she determined to send her a letter.

DEAR COUSIN KATIE: How far away you live, and I have never seen you. But I love you very much, O more than tongue can tell. The cousin geranium grows beautifully. All this time I have watered it, and always think of you. I should like to have wings like a bird, and fly over and see you, and then have you fly back with me, and live in our cottage, and we go to school together. You know Christmas came last winter, and I was invited to go to a lady's house to a Christmas tree. The lady had a little girl four years old, whose name was Posie—that is what they called her, though her real name was Pauline.

She was just as pretty as the lovely wax dolls we see in the shop windows, with light, curly hair, and blue eyes, and cheeks as bright as my geranium blossoms. Posie always liked me, and called me "Daney."

I hadn't anything nice to carry the dear little thing, so as I remembered how much I liked your present, I thought perhaps she would be glad of a slip. I got father to put a fine growing one, in a little new pot, and when it was time to go, I hid it under my cloak, and ran along to the house. I did not let any one see it, but gave it to Posie's mamma, and told her it was my Christmas present. "O, she will like that so much," said Mrs. Lane, as she took my bit of a gift.

Posie was flying about as merry as a humming-bird, and when she saw me she rushed to my arms calling "Daney! Daney!" We sat down and looked at pictures, until the great parlor door was opened, and Posie and her cousin Josie took hold of hands and began to march, and a whole string of children followed into the room, which looked so handsome it almost frightened me, and Posie was so surprised she did not say a word.

A green tree, which seemed as if it grew right up out of the carpet, was in the middle, all lighted with ever so many little candles, and so bright with stars and sparkles that at first I could hardly see. On the very top was some how fastened, the prettiest doll, which was so much like little Posie herself. After a little while Mrs. Lane, said, "Join hands;" so we made a ring around the tree, Posie between her cousin Josie and me; though I am such a big girl, she would have it so. Mrs. Lane struck up one of our Sunday-school songs,—

"Merry, merry Christmas everywhere," and Posie's sweet voice joined with her mamma's, and then we all sang, and so we went slowly about the tree singing all the time.

Just as we stopped, a queer looking person came into the room; they called him Santa Claus, and he stooped down and kissed Posie, and whispered to her, and then she was afraid at first, she soon laughed, and let him take her in his arms. Then he held her up high over his funny head, for her to take the splendid dolly off from the top of the tree.

But O, I must get another sheet of paper; I am writing such a long letter I am afraid you want word to read it; but do, for I must tell you the rest. After Posie got the pretty dolly, lovely presents were given to all the company, and I had a book about Gertrude, and a pink necktie, besides oranges, candy, and pop corn, and a sugar dog for my little brother. Santa Claus almost forgot my poor wee present, but at last he took up the flower, and read on the card, "Posie," and the sweet little creature, with her arms full of her new baby and lots of other things, stretched out her hand for it, and was so pleased.

"O, mamma," she said, "I've got a real live geranium!"

And we had a beautiful time at the Christmas tree, and I think Santa Claus must have been Posie's papa—for I didn't see him there, unless that was he, so strangely dressed up with a masque.

I have been into see Posie since, and we played together with her Christmas doll, and she was so fond of her little silver-leaved plant. Her mamma said she would take it up stairs and set it by her crib when she went to bed. And I can't bear to tell you what I must, for dear, sweet Posie cannot see her dolls and playthings and flowers any more, though mother says, that now she plays in the heavenly gardens, and walks the golden streets. One day she was taken very sick, and I never saw

her again till I went to see her, as she lay in the same room where the tree was—cold and white and still, dressed in the same muslin dress and blue ribbons with the sweetest rosebuds and flowers all about her, and wreaths of tube roses, and japonicas, with a border of the silver-fringed leaves from my cousin geranium.

Last week Posie's mamma called for me to go to ride, and said she was going to Posie's little grave to plant some flowers there, and I told father I wanted the largest and best slip of my cousin geranium. And we went, Posie's mamma and I, in a great carriage; and though the lady cried very much at first, she seemed comforted, for she smiled when, as we standing there after we had set out the plants very nicely, a humming-bird came merrily along singing its cheery song, and sipped honey from the bright blossoms which now bloomed at the head of Posie's little grave.

Good bye, dear Katie; some morning I hope to wake up and find you in America.

Your loving cousin JANEY.

Janey's wish came to pass, for before another Christmas Katie's father moved his family across the ocean, to take an excellent situation in the same city. And now Janey has her cousin, as well as her cousin geranium.

## TO BABY.

BY ISORA C. S. CHANDLER.

Baby, thy violet eyes  
Mirrored a sweet surprise,  
When love's dear kiss waked thee first to life's hours;  
When from the unknown sea,  
Glad parents welcomed thee,  
As the birds welcome the coming of flowers.  
Green paths await thy feet,  
Long be thy life, and sweet;  
How blest thy coming its mission shall prove;  
God sent thy little bark,  
O'er the wild waves and dark,  
Into a life whose sweet living is love.

## THE TRIUMPH OF THE GOSPEL.

There are no sinning Christians; there are no wicked Christians; there are no guilty Christians; there are no condemned Christians; sinning and wickedness and guilt and condemnation do not pertain to Christians, but to sinners. When a Christian falls under temptation, he loses his salvation, and must go to God, by repentance and faith, to be saved again. We do well to go back to John Wesley on this point to be instructed in the Bible doctrine of salvation. Let me quote his language on this same text:—

"He that is by faith born of God sinneth not;—

"First, by any habitual sin; for all habitual sin is sin reigning; but sin cannot reign in any that believeth.

"Nor, second, by any wilful sin; for his will, while he abideth in the faith, is utterly set against all sin, and abhorreth it as deadly poison.

"Nor, third, by any sinful desire; for he continually desireth the holy and perfect will of God; and any tendency to an unholy desire he, by the grace of God, stifleth in the birth.

"Nor, fourth, doth he sin by infirmities, whether in act, word, or thought, for his infirmities have no concurrence of his will, and without this they are not properly sins. Thus, 'He that is born of God doth not commit sin; and though he cannot say he hath not sinned, yet now he sinneth not.'"

And how exactly does Wesley agree with St. John: "Whosoever abideth in Him sinneth not." "Whosoever is born of God doth not commit sin. He that committeth sin is of the devil."

And how exactly does St. John harmonize with St. Paul: "Shall we sin because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? How shall we, that are dead to sin, live any longer therein?"

This is salvation,—by grace. This is the salvation obtained by every soul when converted to God, and retained by every one who enjoys religion. This is the lowest type of a Christian. There is nothing below this, which is the religion of the Bible.

I am endeavoring here to show you a man saved of God, in the Bible sense, and in the lowest sense in which he can possibly be a Christian. I want him to stand out here before you, to show you what it is to be saved at all in the light of the Scriptures.

All this work of salvation, great as it is, is wrought at conversion, and remains in all its greatness and clearness and glory, just so long as a man in any sense retains his hold upon Christ as a Saviour. And yet the work of salvation is only begun in the heart.

When the Almighty God takes in hand a man who cries to Him for complete deliverance from his foes, he does not stop with merely subduing the rebellion. This is thoroughly done at conversion. In this great, decisive battle, grace triumphs, and the rebellion in the heart is crushed. Every foe is put in chains, and under guard; and Jesus is "master of the situation." Every gun is silenced. Not a rebel sword gleams in the clear sunlight of Jesus' smile. And yet the work is not complete.

All through the heart, subdued by grace, are heard, at times, the low, gruff mutterings of enemies late in arms, eager to break their chains, and league with foreign foes, to overthrow the government of Jesus Christ in the heart.

Christ has undertaken the work, not merely of subjugation, but of reconstruction, upon principles which shall preserve the union between Christ and the soul forever.

When you become weary keeping a standing army to watch conquered foes, ever waiting a propitious time to revolt, and make your appeal to the mighty God, he proposes to make a finishing work of it, not only to confiscate all the possessions of unholy affections and desires and principles, but to banish these conquered foes from the kingdom, leaving not a rebel foot to press the soil of a sanctified heart, or to wag the tongue against the complete reign of Christ within. God's plan of reconstructing the heart is to clear the realm of every rebellious element,—to sweep from the territory every relic of revolt, and give the entire domain to loyalty and to love, so that the whole heart shall pulsate in exact union with the heart of God, and the whole being shall do homage to the banner of the cross; so that there shall not be left an unholy affection to reach after forbidden objects, nor an unholy temper to break forth in transgression, nor an unholy principle to resist God; but the whole being shall say, "Thy will be done."

"For this purpose was the Son of God manifested, that he might destroy the works of the devil."

God proposes not merely to shake off the bad fruit from the corrupt and evil tree, but to cut down and exterminate the upas, root and branch. This we call entire sanctification.—REV. S. C. WELLS, in *Advocate of Holiness*.

## HOW TO LIVE.

So should we live that every hour  
Should die as dies a natural flower—  
A self-renewing thing of power.  
That every thought and every deed  
May hold within itself the seed  
Of future good and future need.  
Esteeming sorrow—whose employ  
Is to develop, not destroy;  
Far better than a barren joy.

## CHRIST IN THE FAMILY.

My impression is that if Christ were to come into my household, his coming would not be like the coming of religion into a household. Religion is the stiffest thing in the world. Religion comes in and says, "Look here! keep Sunday!" It cuffs the child, and says, "You must do so and so." It says, "Here is the way, and you must walk in it." Religion is a martinet, and stands commanding this or that. It is stern and imperative, and its muttering decrees which are not to be disobeyed. But Jesus comes in as a spirit of love and peace.

What, is there no duty, then? Yes; but love is the best teacher of duty; and Jesus comes in to make it easy. "My yoke," he says, "is easy, and my burden is light." Religion is like a monarch who makes laws, not caring whether his subjects can obey them or not, and puts burdens on their shoulders, not caring whether they can bear them or not; but Jesus comes with a spirit of tenderness, and kindness, and consideration. Such was the impression produced by him when he was on earth; and such would be the impression produced by him if he were to come to-day into your houses. And the promise is that he will come to you if you will have him. "I will come to you. I will abide with you."

It is the secret of true religion (for I have been speaking of religion as it exists in its worldly forms), it is the secret of that religion which is the real genuine inspiration of God, that it is one which sets at liberty. It unlooses bonds. It does not tie up. There is a lower and primitive form of religion which constrains; but religion in its higher development gives freedom to the better feelings and restraints of the soul, so that that becomes voluntary which is best. And Jesus comes to every man's heart to make him free—free in thinking; free in choosing; free in tastes and sentiments; free in all pleasurable associations. He comes breathing not only the spirit of immortality as it respects the future, but a spirit of liberty—that liberty which loves truth, which loves rectitude, and which loves love. Such is the liberty which Christ brings to his disciples; and he comes to bring it to every man who will receive it. "I stand at the door and knock; and if any man will open I will come in." It is not to the select, except as they select themselves, that he comes; it is to every one who opens the door. To such he says, "I will come to you, and I will bring with me rest, and peace, and joy, and gladness."

The coming of Christ to many and many a house, however, is a cause of disturbance. I have been to houses where I was not expected, and when I knocked at the door, some one from within looked out and saw who it was, and I heard talking, and the moving of chairs, and the closing of doors, and a general shuffling to get ready to receive company. My presence at the door was a disturbance to the inmates. They had been looking for a visitor. Perhaps it was washing-day, or some other great day of domestic duties.

So when Christ comes to many hearts, there is that going on inside which must be put in order before there is a willingness to let Him come in. So that he brings disturbance, although he comes to bring peace and gladness. Many of the things which are going on in people's houses make the occupants ashamed when reverend, august persons, their superiors, come in. They do not like to be caught by such visitors, doing this, that, or the other thing. The visit is painful, although it is wholesome. It uncovers many things which it is desired to conceal. It puts before people a mirror by which they can see what they are doing. But the mirror does not make the face that it reflects; you make it.

So the first coming of Christ into the soul may be one of piercing, of disorder, of painfulness; but after all, when he abides there, order follows. When Christ comes into the soul, at first it may be painful; it may for a time give a sense of restraint; but when you become familiar with Christ, there is that in his eye, there is that in his tongue, there is that in his heart, there is that in his spirit, which will bring summer to those who sit in winter, that will bring morning to those who sit in night, that will bring peace to those who sit in sorrow. There is no friend, no visitor, no guest, like Jesus. There is none like him to have in us, and to abide with us in our pleasures, in our business, in our strifes and struggles, in the on-going scenes of life. There is none like him when we are sick, dying, and there will be none like him when we shall rise and see him as he is, and be like him.—*Henry Ward Beecher*.

Why is coal the most contradictory article known to commerce? Because, when purchased, instead of going to the buyer it goes to the cellar.

A preacher, one slippery morning, was going home with one of his elderly members—the old gentleman slipped and fell. When the minister saw that he was not hurt, he said: "My friend, sinners stand on slippery places." "Yes," replied the old man, looking at the preacher, "I see they do, but I can't."

An editor asks his subscribers to pay him, that he may play the same joke on his debtors.

Somebody says a wife should be like a roasted lamb—tender, and nicely dressed. A scamp adds: "And without any sauce."

"What's that?" said a teacher, pointing to the letter X, to a little ragged urchin. "Daddy's name." "No, my boy." "Yes, it is; I've seen him write it a good many times."

"I wonder whether those clouds are going?" said a poetic contributor to a magazine editor. "Possibly," as she pointed with her delicate finger to the heavy masses that floated in the sky outside the editor's window. "I think they are going to thunder," was a reply.

"An old Scotch lady had an evening party, where a young man was present who was about to leave for an appointment in China. As he was exceedingly extravagant about himself in his conversation, the old lady said when he was leaving: 'Tak' good care o' yourself wha ye are awa'; they eat puppies in China.'"

## ENIGMA, NO. 4.

I am composed of 54 letters.  
My 2, 41, 26, 31, name of a tree in the garden of Eden.  
My 6, 20, 53, 40, name of a well signifying contention.  
My 1, 31, 11, 49, 30, 2, signifies house of God.  
My 40, 19, 32, 48, 3, is used in offering sacrifice.  
My 1, 13, 50, 9, 30, 1, 51, signifies well of an oak.  
My 4, 8, 52, 31, 49, is a valley called Kingsdale.  
My 17, 39, 12, 10, 1, 45, 29, 38, name of a well signifying ruin.  
My 27, 14, 49, 18, 28, a son of Joktan.  
My 3, 21, 38, 35, 47, 54, Abraham bought a field of.  
My 2, 8, 12, 51, 22, 9, 16, 32, signifies the Lord lives and seals.  
My 34, 22, 7, 44, 35, 46, a valley full of slime pits.  
My 5, 24, 25, 42, 51, 12, a well signifying hatred.  
My 43, 10, 19, 53, 41, 20, is a book in the Old Testament.  
My whole is a blessing pronounced by Christ on a certain class. I. C. R.

ANSWER TO ENIGMA, NO. 3.  
"Depart from evil, and do good."—*Psalm xxxiv. 14.*

## THE SUNDAY SCHOOL.

Sunday, Feb. 2.

LESSON V. Noah and the Ark. Gen. vi. 13-18.

TOPIC: Salvation by Faith. GOLDEN TEXT: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of righteousness which is by faith.—Heb. xi. 7.

1. The wicked doomed.  
2. The righteous delivered.

## Notes on Genesis vi.

BY F. H. NEWELL, D. D.

ANTIDILUVIAN CORRUPTION: ITS CAUSES AND CHARACTER.

In chap. iv. we have a brief record of the Cainite, or godless family; in chap. v., of the Sethite, or godly, down to the time of Noah. The writer now describes the intermingling of the two, which resulted in the widespread corruption which preceded the deluge.

There have been three different theories as to the meaning of the phrase, "sons of God" in v. 2. (1) The Samaritan (apparently) gave rise to the Jewish view that *Bene Elohim* should be rendered "sons of mighty men," so the Targum, Jon. and Onk., Aben Ezra, Rashi; but this view has few adherents now. *Elohim* occurs hundreds of times, and everywhere means, "God" or "gods" (Ex. xxi. 6, and xxii. 7, are no exceptions). (2) The LXX. (some copies) gave the interpretation "angels of God," and in this was followed by the Alexandrian Comm.; by Jews who were anxious to heighten the chasm between Judaism and Heathenism, as Philo, Josephus; by many Rabbins and Church Fathers, as Justin, Clem., Alex., Tertull., Cyp., etc. Chrys., however, and August., vehemently opposed this view. Among modern commentators, Luther, Sier, and Delitzsch, and rationalists as Knobel, Gesen., etc., quite generally give this interpretation. (3) The view given above, that of Chrys., Cyril, etc., that "sons of God" means "sons of the godly" (Sethite) race, while "daughters of men," means daughters of the Cainite family. Against the interpretation *angels* may be conclusively urged, (1) our Lord expressly says (Matt. xxii. 30), that angels "neither marry, nor are given in marriage;" (2) angels, in pure historical composition, are never called "sons of God," while godly men are so styled (Deut. xiv. 1, Hos. xi. 1); (3) not the corruption of angels, but of men, forms the topic of the history.

V. 2. "The sons of God" (the godly seed) "looked on" (the beauty of) "the daughters of men" (i. e., of women), rather than on their moral character, and "took them wives of all which they chose," such, and as many as carnal choice might prompt. Sensuality, polygamy, the intermarriage of the godly and godless, were the great causes of antediluvian corruption. Not the amours of angels, but family degradation was the root of this universal sin. For historic parallelism compare the apostasy of Israel in the desert (Numb. xxv.), in the time of the Judges (Jud. iii. 6), under Nebuchadnezzar (Neb. xiii. 23), and the fall of Solomon.

V. 3. A difficult passage, rendered in

several ways, chiefly three; (1) "My Spirit shall not always strive with man," this is our A. V. following Kimchi, Symm., and others, but it assumes a (not impossible) change in the text; (2) "My Spirit shall not be made low" (depressed, trampled on) (Yatab., Ewald); (3) most ancient versions render, after LXX. and Onk., "Shall not abide (dwell) 'among men';" i. e., the Spirit of God, breathed into man at Creation, shall no longer dwell on the earth,—man shall be cut off. This is certainly most in harmony with the context (Gesen.). Lewis understands that not simply the life principle is meant by "Spirit," but the higher spiritual nature of man, in distinction from the carnal (the *pneuma* rather than the *psyche*), and that it is a sorrowful prediction rather than a threat; i. e., "spiritual life will no longer dwell on the earth." Man had dishonored the Divine image, defiled the Spirit which given man understanding, and it should now "return (from the race) to God who gave it" (Eccl. xii. 7). The weight of authority and harmony with the context favor this last view. "For that he is flesh," or it may also be rendered, "because of their transgression; he is flesh" (Ewald, Nordh., Gesen., Fuerst), i. e., "he is all flesh," the spirit is crushed under carnal corruption.

"His days (his allotted time on the earth) shall be an hundred and twenty years;" spoken not of the individual life, but of the race-life, the race should exist only one hundred and twenty years, then should man be cut off by a deluge.

V. 4. "The Nephilim were in the land in those days, and also after that (especially after that), when the sons of God came in unto the daughters of man, they bare children to them; these are the mighty ones, who from the olden time were men of name," renowned, notorious men. There is no authority in the Hebrew for the translation, *giants*. The *Nephilim* (a proper name) have been imagined (from the LXX. trans.) to have been of immense stature, but there is no ground for this notion in the text. *Nephilim* is from *naphal*, to fall, and it may mean a fall physical or moral. In the only other place where it occurs (Numb. xiii. 33), it is applied by the terrified spies to the sons of Anak. It may mean those who "caused men to fall" (Kimchi), or those who "fell upon men" (Aquil., Gesen., Keil), fierce, violent men. The word vividly pictures scenes of violence and bloodshed in the antediluvian world.

It is noteworthy that no mention is made of kings or of civil government of any kind in the antediluvian world. In this respect the record presents a remarkable contrast to all profane histories. The eye of the inspired author was upon the moral rather than the political condition of man; he surveys the world not from a political, or scientific, but from a spiritual point of light.

V. 5. "And saw Javeh that great was the wickedness of man in the earth; and every imagination (thing imagined in his mind) of the thoughts of his heart was only evil all the day" (the whole time). A fearful picture of depravity in its thoroughness and universality. The genealogy of the lust and violence that now raged through the world is powerfully traced in a few pregnant words. First the foul heart, then the thinking (process), then the thought (product), the imaged or pictured sin, then the foul deed. From the corrupt heart came carnal thoughts; in these are bred the sinful imaginations, whence are spawned the abominable crimes which swarm upon the world. How philosophically is this deluge of universal evil traced by secret channels to the secret springs in the human heart! (See Matt. xv. 19.) "Only evil all the day;" there is terrible emphasis in these few Hebrew monosyllables which express the idea of sin in every thought and deed, at every time and place.

## NOAH AND HIS FAMILY.

V. 9. In a few clear, strong words the high religious character of Noah is contrasted with the surrounding corruption. The ark, during many years slowly rising under the hands of the builders, and steadily prophesying God's judgment upon the ungodly, was a unique and almost unparalleled manifestation of faith. Noah is called just, justified by faith (Heb. xi. 7), perfect, literally whole, for holiness is wholeness, entirety in consecration and service. He "walked with God," a touch which completes the picture. This is a trait assigned only to Noah and Enoch (the verb is different in Mal. ii. 6, being there in *Kal*, but here in *Hithpe*, signifying a voluntary and delightful walk), and brings the patriarch before us not as going before God, as a messenger, or as laboring beneath him as a workman, or as coming after him as a servant, but as walking with him in the sweet companionship of a friend. The patriarchs, from Seth to the deluge, are but a series of proper names, with the exception of Enoch and Noah, who stand forth in solitary sublimity amid the antediluvian waste.

V. 10. *Shem* (NAME, famous), *Ham* (Blackness, Heat), *Japhet* (Enlargement) (see chap. ix. 27). *Shem* is mentioned first as heir in the line of promise; heir of the Messianic hopes, for in revelation Christ and salvation are ever first. Japheth seems to have been the eldest son, for, from chap. xi. 10, it appears that *Shem* was 100 years old, two years after the flood, that is in Noah's 603d year; he must then have been born in Noah's 503d year, and as *Ham* was younger than he (chap. ix. 24), it follows that Japheth only could have been born in Noah's 500th year (chap. v. 32), and that consequently he was the eldest. Chap. x. 21, "brother of Japheth the elder" is ambiguous in the original.

V. 11. "Two of every sort shalt thou cause to come . . . two of every sort shalt come . . . They came, and Noah caused them to enter. In chap. vii. we see that clean animals were taken by sevens (see note on v. 17). Perhaps natural instincts were providentially used to cause them to come. Animals instinctively foresee great natural convulsions, earthquake shocks, volcanic eruptions, tornadoes, etc., and often at such times, quite subdued by fear, seek human protection. There must have been fearful premonitions of this unparalleled convulsion of nature both in earth and heaven. Beasts and birds of all kinds, affrighted by the signs of the coming tempest, tamed by fear, gathered around or settled on the vast ark during the few days before the deluge actually begun, and from these Noah made selections, and "caused them to come" in, for the pre-emption of such as God designed. We may certainly conceive the thing thus, with much probability.

This topic will be further considered in treating of the extent of the Deluge.

## THE ARK.

V. 14. "Make thee an ark;" the word is applied only to the structure built by Noah, and to the little papyrus vessel made by the mother of Moses, like this "daubed with slime and pitch," (as now ships are daubed with tar), in which she laid the Noah of Israel amid the flags of the Nile. It was a chest, or oblong box, and in no sense a ship. It was probably not boat-shaped, as often pictured, but built for floating rather than sailing, without sails, spars, or rudder. *Gopher-wood*, pitch-wood, a general name for resinous timber, including all the pine family, and especially applied to the cypress which those famous merchants, the Phoenicians, used for ship-building, on account of its lightness and durability. *Rooms*, literally nests, little compartments. *Pitch*, mineral pitch, or asphalt, an opaque, inflammable, very tenacious substance, used largely, especially in Mesopotamia and Egypt, for building (as mortar) and for caulking. See chap. xi. 3, where it is translated *slime*.

V. 15. The cubit, being like the foot and the hand, a natural measure, that is the distance from the elbow to the end of the middle finger, considerably fluctuated in ancient times, varying from 18 to 21.888 inches. It was generally reckoned (Gesen. Jahn) at 21 inches, or 1 3/4 feet. This would make the ark 325 feet long, 87 1/2 feet wide, and 52 1/2 feet high. The Great Eastern is 680 feet long (691 on deck), 83 wide, and 58 deep. Experiments made in Holland and Denmark show that vessels built on this model are well adapted to freightage, though of course unfit for rapid progress through the water. The ark was not built to make a voyage, but simply to float.

V. 16. "Light (apparatus) shalt thou make for the ark," i. e., openings of some sort to admit light, a window-system (Gesen. Knobel). The word nowhere else occurs, as here, in the singular, though frequently used in the dual (double lights), and is then rendered *noons*. A different word is used in chap. viii. 6, to describe the window (latticed or slide-covered aperture) which Noah opened to send forth the raven. The making of that "window" is nowhere described. "And unto a cubit (within a cubit of the ridge) shalt thou finish it (the ark), from above." This is a perplexing passage which describes some sort of lighting and ventilating openings in the roof. We suppose the roof to have been ridged, and that an aperture was left for the whole length, a cubit wide each side of the ridge. This is as plausible an interpretation of a concise and obscure expression as we have met with. This aperture, two cubits wide, and running through the middle of the roof, was at once a sky-light and a ventilator, being wholly or partially closed by some sort of covering, perhaps a semi-transparent awning (chap. viii. 13), during the



Obituaries.

Mrs. MARY C. DEXTER, wife of Nathaniel Dexter, died in East Boston, April 13, 1872, in the 10th year of her age.

She was born in Haverhill, Me., April 13, 1801, and was converted at the age of 16 years, under the labors of the Rev. Elder Lamb, and joined the Free Will Baptist Church in 1819, on the 26th of November, she was married, and removed to Winthrop, and united with the Methodist Episcopal Church, of which she remained a worthy and faithful member till her removal to Boston, with her husband and family, in 1845.

Mother Dexter was quiet, retiring, and unassuming in her ways, devoted to her family, and loved the Lord. Her sickness was painful, but her end was peace. When mind and memory failed, and staggered, under the influence of her illness, she would rally at the name of Jesus, with the assurance of a good hope.

W. C. H.

The Methodist Church in Marblehead has been unusually free from removals by death, during the current Conference year; but two of its most aged members have "entered into rest."

Mother NANCY THAYER died May 12, 1872, aged 92 years and 13 days.

Her long life had been blessed by family bereavements—her husband, children, and friends having been, one after another, taken from her; but her widowhood was a happy one, and she was quietly, lovingly spent, for the most part, in the tenderest care and home circle of surviving children. Her early religious culture had been in the Unitarian fold; but her personal choice had led her to a union with the Methodist Church, where for many years she lived a consistent, quiet, but faithful member. By nature self-distrustful and self-deprecating, she nevertheless gained frequent triumphs by faith, and died in sweetest peace, at high noon, on a beautiful Sabbath of May.

Mother MARY BOWLER died Sept. 1, 1872, aged 92 years, 1 month, and 11 days.

Mother Bowler was an uncommon woman, with a religious experience and a Methodist Church membership running back scores of years—being personally present at quite a number of the services in the last century, when Jesse Lee organized the Methodist Church in Marblehead, and retaining several souvenirs of those elder days. She remained marvelously, in a most tenacious memory, the incidents (even to the minutiae) of social, family, and church events for more than eighty years. She was possessed of calm, but beautiful and ever vital faith in a living Christ. Her delights were in frequent and graphic descriptions of the earlier, and even more recent history of Methodism in her own Church and vicinity for eighty years and more, and in looking trustfully to the land of Beulah beyond.

Retaining all her faculties, saving physical strength, in a wonderful degree, she was able to care for and tenderly nurse her lifelong companion, who, by reason of total blindness, increasing deafness, and physical debility, was dependent on her for all her needs, and now survives her, at nearly 88 years of age.

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FRANK M. CUMMINGS, son of the above, died at Mechanic Falls, Me., Dec. 19, 1872, aged 29 years.

The subject of this sketch was happily converted to God when in his 13th year, under the labors of Rev. D. B. Holt, formerly of the Maine Conference; but after some years of rich enjoyment in the religious life, he, like too many others, suffered his light to burn but dimly. But a few months previous to his death he renewed his covenant vows, and was accepted and fully restored to his former joyful experience. Our dear brother was a good man; kind, sympathetic, genial, possessing many friends, and no enemies. He bitterly regretted his unfaithfulness in laying down his cross, though he did not give up his practice of secret prayer. His last sickness was attended with much severe pain, and yet the dear Saviour enabled him to pass away peacefully. Frequently, when left alone by his attendants in order that he might obtain rest in sleep, he would say, "I could not sleep, I am so very happy." His wife would sometimes hear him speaking, and on asking what he said, "I said, 'Glorious God,' was the reply. Just before he passed away he saw a wonderful vision—a glimpse of heaven and departed friends. "O," said he, "if any one could but see the splendors of heaven, they would not wish to live here." Thus grace enabled him to triumph over the last foe, and come down with unflinching trust to the chilly stream, and joyfully pass over to be forever with the Lord. His grave, rarely excelled on earth, now swells the anthems of praise to God on high.

M. B. CUMMINGS.

Died, in Bucksport, Oct. 25, 1872, MARY GRANT, aged 72 years.

Another mother in Israel has finished her work in the Church militant, and has united with the Church triumphant. Sister Gerry gave all to Christ, and united with the Methodist Episcopal Church in early life, and for many years has been a willing worker in the Church of her choice. Her life was spent for others, always ready to go, and do. Sunday morning, July 7, in good health, and very active, she fell at the church door while stepping from her carriage, and broke her hip. She was carried home, no more to worship in temples made with hands, and for weeks was obliged to lie in one position, which was very painful. She sank gradually, and quietly fell asleep in Jesus.

G. N. ELDRIDGE.

ELEANOR SEAVY died in Cushing, Me., Aug. 8, of cancer in the face, aged 68 years and 6 months.

Sister Seavy was one of the first, many years ago, to connect herself with the Methodist Episcopal Church in this town, in all situations adorning her profession by a devoted and humble life. In her sickness she suffered much, and so long as she had power to communicate with her friends, she expressed herself ready and willing to depart to a brighter world; and had she not thus expressed herself, her uniform, consistent, humble, and devoted Christian life would have assured us of her happy exchange from this world of sin and sorrow for heaven and glory.

JACOB ROBINSON died in Cushing, Nov. 16, aged 70 years.

Father Robinson lived and died within a few rods from where he was born. Born the second time into spiritual life thirty-nine years ago, connecting himself with the Baptist Church, he ever showed that his religion was love. His house and well-spread and fully supplied board was always free to the lovers of Jesus, and especially to the minister of his grace. There seemed no mistake that that he was fully ripe for the heavenly garner, as the last closing days of his earthly pilgrimage fully testified. He often said to the writer, in visits to his bedside, "My work is done; I long to depart and be with Christ, which is far better." And so he is gone to enjoy the glory of Christ which He had won for the Father.

JAS. W. WILLIAMS.

HIRAM RICKER, of Cornish, Me., died, a few weeks since, in hope of rest, under the labors of the Lord, in his 85th year.

Brother Ricker professed conversion about twenty years since, under the labors of Rev. James Cushing, then a member of the Maine Annual Conference. Although late in life, he maintained his Christian character till called away by the providence of God to a more stable and secure abode. He was not ambitious for fame, honor, or riches; but in the even tenor of his life passed the twenty years of his new connection. His neighbors believed him to be a peaceable child of God. He rests with the good and holy, we believe.

M. WIGHT.

Cornish, Dec. 11, 1872.

The Farm and Garden.

PREPARED FOR ZION'S HERALD.

GETTING PLENTY OF FRESH EGGS.—In a long communication to the *German-Town Telegraph* upon the subject of poultry, Mr. E. Dwight, of Hudson, Michigan, considers the question, "How to get plenty of good flavored, fresh eggs with little trouble," and thinks if there is any secret in it he has discovered it, and makes the same public for the benefit of all interested. He says:—

"Once, thirty years ago, I was troubled just as my neighbor now is: I fed my hens plenty of corn, and got but few eggs. I reasoned upon the matter, and happened to think that the constituent parts of milk and the white of eggs were much alike. Now, it has long been known to milkmen that wheat middlings and bran are about the best of any food to make a cow give milk; why not then the best to make the hens lay eggs? I tried it, and since then have had no trouble. My mode of preparing the feed is to mix about five parts of bran with one of middlings."

"In the morning I wet up with water about four quarts of the mixture in a large pan, taking pains to have it rather dry, though all damp. This I set in a warm, sunny spot, south of their shed, and they walk up, take a few dips, don't seem to fancy it like corn, and start off on a short hunt for something better, but always coming round in a short time for a few more dips from the dish of bran. There is little time during the whole day when one or more are standing by the pan and helping themselves. I am careful to mix for them just as much as they will consume during the day. At night, just before they repair to the roost, I usually throw them about a pint of shelled corn, well scattered, so that each one can get a few kernels."

M. B. CUMMINGS.

Guide to Holiness please copy.

if your hens don't incline to eat this feed at first, sprinkle a little Indian meal on to it. I would like all who complain of not getting eggs to try my plan, and I think they will never be sorry."

HOW PASTURES ARE IMPROVED.—A very successful mode of improving New England pastures is to import wheat bran and shorts from the fertile prairies of the West and feed to our cows in summer. There is more virtue in the bran of our different grains than is generally supposed. In good wheat about one eighth part in weight is bolted out from the fine flour and sold at a very low price under the various names of middlings, bran and shorts. In these very much of the inorganic matter of the grain is comprised, and health and economy alike demand that they should be retained in the flour. Our bread would not be so white and tempting, but for children especially it would be just the thing their growing bodies demand, and it would furnish inorganic matter to build up their frame-work. Cattle are not particular about the color of their food, and if we are so foolish as not to eat the bran ourselves, let us not add to our folly by refusing to feed it to our stock. The analysis of wheat bran, according to Johnson, is as follows:—

Water,	13.1
Albumen,	19.3
Oil,	4.7
Husk and a little starch,	55.6
Ash,	7.3
	100.00

This theory is confirmed by the observation of our most skillful farmers. We were lately examining a farm offered for premium in Berkshire County, Mass., when the owner pointed out to us a pasture which he said was unrivaled for its luxuriant herbage, and which had been grazed for a long series of years solely by fattening cattle. Many similar observations corroborate the theory deduced from science. — *Alexander Hyde.*

ART OF PRUNING.—One of the most important points for fruit-growers to understand is the art of pruning, for by a proper system of pruning one has more and better fruit, and the trees and shrubs are much longer lived. On the contrary a tree may be so pruned as to grow nothing but limbs and shoots; or again it may yield such a crop as to injure its vitality, or lose its life. There are some principles to be attended to in conducting this business which do not appear to be understood by any writer which I have seen.

I will begin my description of pruning with a seedling tree. When a young seedling begins to develop buds for forming branches it is a very easy matter to rub off all superfluous buds with the hand, and leave the desirable ones to develop into branches. When this has been neglected the small branches should be removed with a knife, but in doing this the young branch should not be pared off smooth with the main body of the young tree, but the bulge at the base of the branch should remain. The trunk and branches grow much smoother by so doing. The practice of rubbing off superfluous buds and cutting off small shoots is much easier than to allow them to attain great size before they are removed. Young trees should, however, have enough foliage left on them to effect their growth. If a considerable sized branch only is on the trunk of a small tree, its removal, it will cause the tree to bend over, and grow crooked, but if another branch near by, on the opposite side be taken off at the same time, the trunk will undoubtedly grow straight. In sawing green timber a slab taken off will frequently cause the timber to bend (or spring), as it is called by sawyers, but this difficulty may be avoided by taking out a few chips on the opposite side of the log. Taking off branches on one side of a young tree only might cause it to bend over, but pruning on all sides could not thus affect it. The lower part of a seedling tree is all that needs pruning, except if the top is too compact, the branches will need thinning to let in the light. But when the tree becomes old and begins to die at the top, limbs should be all taken off, and this process should be continued every five or six years.

When trees have been neglected for years, and the branches have become large and numerous, considerable judgment is required to prune properly and leave well balanced top; some trees need more pruning than others, but this has to be ascertained by observation. — J. B. P., in *Boston Cultivator*.

The Secular World.

A terrible marine disaster occurred on the night of the 22d, in the English Channel. The emigrant ship *Northfleet*, which sailed from London several days ago for Australia, with 412 passengers, exclusive of her crew, was run down by an unknown steamer while lying at anchor off Dungeness, and only ninety-seven persons are known to have been saved. No attention was paid by the steamer to the emigrant vessel after the collision, and she proceeded on her course, leaving the sufferers to their fate.

A panic at once occurred on the *Northfleet*. Passengers who were asleep rushed from their berths to the part of the ship where they thought they might be safe, and utterly refused to obey the orders of the captain. That officer, as a last resort to enforce obedience, was compelled to fire upon the terror-stricken people, and one was wounded. It is believed that if the passengers had obeyed the orders of the captain, more would have been saved. The cargo of the *Northfleet* consisted of railway iron. Three hundred and twenty-one persons were drowned, including the captain. The name of the steamer which ran into the ship is not ascertained, but it is believed to have been a Spanish vessel from Antwerp, though another report says she was a Portuguese craft. The board of trade of London has offered a reward of £100 for her discovery.

The Lloyds telegraphed to their agents at all southern stations to stop,

if possible, the steamer which ran the *Northfleet* down.

The government has ordered a preliminary inquiry into the disaster, and the investigation begins next day, at Dover.

A public anti-slavery meeting was held at Birmingham on the 22d, the mayor presiding. Speeches were made, and resolutions passed condemning the slave trade in Africa, Polynesia, and Cuba. A resolution was adopted urging the government to support America in the demand it makes on Spain for the abolition of slavery in the Antilles.

A great anti-slavery meeting was held in the Royal Theatre, Madrid, on the 23d, under the auspices of the Abolition Society, the Tertulia and Progress clubs. The theatre was crowded. Brilliant speeches were made, and the enthusiasm was intense. The committee of the Cortes on the abolition of slavery in Porto Rico estimate the indemnity to be paid by the State to slaveowners in that island, for their property will amount to 140,000,000 reals.

In the United States Senate, on the 22d, the sloop-of-war bill was passed after being amended, but not materially. The bill to abolish the franking privilege was passed amended, so as simply to provide for the repeal of the privilege on the first of July next. The Judiciary Committee reported a substitute for Mr. Morton's bill to regulate the distribution of the Geneva award, and the Committee on Finance, a bill to tax the value of a pound sterling, and for other purposes. The bill to allow women to hold office in Territories, was indefinitely postponed. In the House of Representatives, Mr. Shellabarger's bill for the revival of American Commerce met with defeat, being laid on the table. The Committee on Commerce reported a bill to amend section twelve of the shipping commission act.

NEWS ITEMS.

Calcutta is getting street-railways.

The epizootic still lingers in Missouri.

All gypsies are to be expelled from Italy.

A naphtha spring has been discovered near Naples.

Glass stockings are a late novelty in the hosiery line.

British engineers are at work on a railway in China.

Hunting is less popular in England than formerly.

The Princess of Wales is quite restored to health.

The Mississippi River is open for the year, and business has begun.

London is to have a new daily paper called *The Conservative*.

France has lost two millions of population during the last six years.

There are 23,000 white children in South Carolina who don't go to school.

John Good Rand, a New York artist, died on Wednesday, at the age of 72 years.

Thirty thousand head of hogs have been packed at Terre Haute this winter.

An Illinois hog buried under a haystack was one hundred days eating itself out.

Speedy trials and prompt execution of murderers, is still the watchword in New York.

An amendment providing for compulsory education has been proposed in the New York State Constitutional Convention at Albany.

It is reported that a general reduction of rates will soon be made by all the telegraph companies.

The Vienna Exposition bill, appropriating \$900,000, was passed by the U. S. Senate last Friday.

In accordance with the resolution of the House of Representatives requesting the President of the United States to employ two attorneys to commence suit against the Credit Mobilier, and its stockholders corporately and individually, the President, it is understood, has chosen Aaron F. Perry, of Cincinnati and General Harlan, of Kentucky.

Gen. Banks has not yet returned from Kentucky, where it is reported he is negotiating for a prominent position in railroad management on the expiration of his term in Congress.

The Italian Senate at Rome has approved the bill forbidding theological instruction in the public schools. This is another blow at the Papacy.

The evidence before the House Judiciary Committee in the case of District Judge Delaney, of Kansas, is said to show extravagance in the use of public funds, and a virtual "divide" of \$30,000 with his subordinates. An impeachment seems probable.

The County Commissioners for both Worcester and Middlesex counties have ordered the building of a new road from Fitchburg to West Townsend. The distance is a little over seven miles.

Mrs. Mary A. Walker, widow of the late Robert J. Walker, died at Washington, on Sunday. She was a granddaughter of Benjamin Franklin.

Mr. Dow, publisher of the *Waverley Magazine*, and proprietor of the Waverley House on Charleston Square, is about turning this immense establishment, covering 50,000 feet of land, into a printing-house for his magazine. The dining-hall will be fitted for four fine Adams' presses, the gentleman's parlor used for a composing-room, etc.

In the case of Foster, the New York court hook murderer, the Court of Appeals has affirmed the judgment of the court below, and ordered that court to execute its sentence; consequently, Foster will be hanged.

The St. Paul Press gives painful details of the terrible storm which prevailed in Minnesota during the first week in January, and the consequent large loss of life, which seem more like the carnage of battle, than a common motion of the elements. The storm traveled with terrible velocity. At Litchfield, in less than 20 minutes the temperature changed from that of warm spring to the worst winter, the wind blowing a perfect hurricane, and the snow blinding every living thing.

Marshall Magruder, a relative of Gen. Magruder, deliberately shot Clarence Lockwood, a fellow-boarder at 154 Madison Street, New York, Tuesday afternoon, the effect of a quarrel at a dancing-party. The assailant came in and asked for his victim, and on being told he was in his room, rushed up and fired twice, the second shot taking effect in his abdomen.

Captain A. J. Smith, who died recently in Australia, was one of the men who went out to Tasmania with Sir John Franklin in the Australian Expedition, and eventually made a temporary sojourn in that island, where he had charge of the Hobart Town Observatory. He was also with the Erebus and Terror in the Arctic Expedition.

The great coal strike in Wales, Eng., has thrown 60,000 men out of work, according to the *New York Times* London letter. Six months ago the colliers got 10 per cent. advance, and gave less attention to the interests of the masters in return, besides demanding another advance. This was refused, and the wealthiest masters are determined to hold out in their opposition.

The new seal of the city of Fitchburg will be circular in form, having in the centre a representation of agricultural implements, machinery, and manufactured products, and in the background a view of Rollstone hill, showing the quarry, and a full train of cars at the foot of the hill. The margin of the seal will contain these words: "Fitchburg—a town Feb. 3, 1774; a city March 8, 1872."

Going back but two years, says the *Waltham Sentinel*, we find that the Watch company in this town employed 750 hands, and made 225 watches a day. The number of hands has now reached nearly 900, and 300 watches are made per day. The capital has been increased, as needed, and \$300,000 a few years ago, has reached \$1,250,000. What prospects speak for the popularity of the Waltham watch, that full prices are obtained for all that the manufactory can furnish; while elsewhere prices have been lowered to attract sales.

Removal!

O. T. TAYLOR,

Dry Goods and Hosiery,

Formerly No. 12 Hanover Street, 222 BRIMFIELD STREET.

UNDER THE DERRY HOUSE.

Many thanks to our patrons for past favors, and a continuation most respectfully solicited.

O. T. TAYLOR

No. 27 Cambridge Street, Boston.

WESLEYAN HALL,

36 BRIMFIELD STREET.

This beautiful hall is so located that it is free from noise at any hour of the day. Will accommodate easily 50 persons. Is well adapted for Lectures, Concerts, etc. Only one flight of stairs from the street.

For terms, etc., inquire at 28 Bromfield Street, of J. P. MAGEE, or the Janitor.

July 20.

CHURCH BELLS.

[Established in 1820.]

WILLIAM BLAKE & CO., formerly Henry N. Hooper & Co., continue to manufacture Bells of all weights, single or in chimes, made of Copper and Tin, in the superior manner for which this establishment has so long been noted. Address WILLIAM BLAKE & CO., Cor. Algonquin and Charles Sts., Boston, Mass.

AGENTS WANTED FOR

History of the Great Fires



## INSURANCE DEPARTMENT.

## A FORCIBLE ILLUSTRATION.

We copy from the New York Evening Post, the following appeal to the charity:

"A case has been presented to us on behalf of which we feel justified in making an appeal to those charitable persons who rely upon such statements when made upon our authority. It is that of a lady now between sixty and seventy years of age, who has always, till quite recently, been in good and much more than merely comfortable circumstances, but by the death of her husband has been reduced to absolute want. She has contrived till this winter to support herself, but she is now so absolutely helpless as to be dependent upon charity for food from day to day. There is very little likelihood that at her age she will ever be able to do anything for herself, and she ought to be in some asylum. If three hundred dollars can be raised for her she can be put where, for the rest of her days she will be made comfortable, and where this community will be saved from the scandal of hearing, some cold morning, that an aged gentleman had been found dead in her bed from want of assistance."

The first thought that occurs to us in reading this statement, is the criminality of the husband of this "gentlewoman" in not having had his life insured for her support. What moral right had he, after having lived with her in "much more than merely comfortable circumstances," to leave her in a state of such "absolute want," that she must appeal to public charity for a few hundred dollars, with which to buy the shelter of an asylum, where she may die without disgrace!

There must have been a time when this man could, by an insurance on his life, have provided comfort and respectability for the old age of his wife, instead of leaving her to become this beggar of charity. But he was short-sighted; he trifled with his opportunity, and here is the result! Of course he had no intention of bequeathing poverty and neglect to her. Yet he did so, and we must hold his reputation responsible for what he did. In this, he sinned, not only against his own family but against that society to which his poor, suffering widow now appeals for support.

A benevolent gentleman, an agent of the Equitable Life Assurance Society, who called our attention to this case, says that he has seen so many like it, that they now excite his indignation as well as his pity. He believes that men having families who are able to insure their lives and do not insure, ought to be compelled by the State to do so, for the reason that their neglect to make this provision for the future support of their families, is increasing the public taxes by increasing the number of poor widows and children who must be supported by public or private charity.

If the wife does not persuade her husband to do this duty, if she also becomes indigent after it, what regret and shame she will feel when, in the course of time, her needy condition is announced by such an appeal to the charitable as that which we have quoted! It is surprising that any wife, who realizes what vicissitudes there are in the life of every man, can allow her husband to be uninsured, if he is in an insurable condition!

FROM THE CELEBRATED PRIMA DONNA, EVERETT HOUSE,

NEW YORK, March 18, 1871.

Messrs. JOSEPH BURNETT & CO.:

GENTLEMEN: I have received your elegant souvenir containing specimens of your "Cocoon," "Moths," "Flowers," "Floraline," for the handkerchief, "Callison," which has been recommended to me, your "Tooth Wash," and the "Cologne Water." I am delighted with all of these articles, and find them not only very agreeable, but useful.

Yours truly,

CHRISTINE NILSSON.

VEGETABLE AND FLOWER SEEDS.—Mr. J. H. Gregory, of Marblehead, Mass., is well known as one of the leading seed-growers in this country.

He was the original introducer of the Hubbard Squash, the Marbled Cabbage, and many other of our new and valuable vegetables. All seeds from his establishment are sold under three special warrants. His advertisements will be found in this number, and his special attention to them. His illustrated Catalogue for 1873, (now ready) will be sent FREE to all applicants.

PIMPLES ON THE FACE. Case.—I have been troubled for the past three or four years with a very disagreeable eruption on my face, and had tried many different remedies, as well as physicians, and had given up discouraged, thinking I never should be cured, when I accidentally heard of your KING OF THE BLOOD. I bought a bottle and used it according to directions, and received relief, and by using three bottles more, I am completely cured, and can cheerfully recommend it to those afflicted with scrofulous diseases, or any impurity of the blood.

H. B. MINER, Telegraph Operator, Avoca, N. Y. See advertisement in another column.

LUNGS OF LEATHER COULD NOT WITHSTAND the ups and downs of our winter temperature. Churches, theatres, lecture rooms, drawing rooms, kitchens and schools, ring with the bleatings of laboring chests and husky throats. There's but one remedy for this evil, Hale's Honey of Horchound of Tar. Take it and recover. Crittenton's, 76th Avenue. Sold by all Druggists.

Pike's Toothache Drops cure in 1 minute.

SUDDEN CHANGES IN THE WEATHER are productive of Throat Diseases, Coughs and Colds. There is no more effective relief to be found than in the use of "Brown's Bronchial Troches."

If you don't want to disgust everybody with your offensive breath, cure your Catarrh upon which it depends. \$500 reward is offered by the proprietor for Dr. Sage's Catarrh Remedy for a case of Catarrh which he cannot cure. It is sold by Druggists.

## A Splendid Steel Engraving

## OUR BISHOPS

Sent to each old subscriber who pre-pays for the year '73, by forwarding \$2.50. Each new subscriber is entitled to the engraving, who subscribes for one year. To a limited extent we can furnish back numbers for the year 1873; but new subscribers are just as acceptable to commensurate with any other month as January.

Special attention will be given to the Family, Sunday-school, Temperance, and Religious Departments.

Inducements to subscribe for the HERALD were never greater. The paper enlarged, nearly one third more reading matter will be given our readers than was ever printed before. In addition to our editorial corps, some of the ablest minds of the Church will contribute regularly to its columns. The fine steel engraving offered as a premium to new and old subscribers, is worth the subscription price of the paper. It is got up in the highest style of the country, and no engraving of "Our Bishops" has been offered the Methodist public that is so desirable. If space would allow, we might publish a long list of testimonials to this effect. Let two, from men well known in the Church suffice. One writes as follows: "From accurate photographs, Mr. F. T. Stuart has given likenesses of all the bishops, with great delicacy of finish, and rare beauty of design." Another writes: "The splendid steel-line engraving of the bishops, which is given as a premium to all subscribers (old and new) to Zion's Herald, is pronounced, unequivocally, the best which has been published. From personal acquaintance with the bishops, and a careful examination of the competing engravings and photographs, I candidly add my testimony to this effect."

Let every reader call the attention of his neighbor, who may not take any religious paper, to our offer. We trust every friend of the HERALD will do what he can to increase the number of its readers.

Business Notices.

Sore Nipples.—The suffering which many ladies experience from sore nipples, is little realized by men. A remedy has now come to them, and the wonder is that it has not been discovered before. The Centaur Liniment is as delicate and soothing as a cosmetic, and affords such speedy and permanent relief, that we are showered down with thanks. It is simply a wonderful thing for all sores, lameness, and swellings.

Children cry.—For Pitcher's Castoria. It regulates the stomach, cures wind colic, and causes natural sleep. It is a substitute for castor oil.

RHEUMATISM AND ALL INFLAMMATORY DISEASES ARE BEST CURED BY

SANFORD'S Compound Hamamelis, Or, WITCH HAZEL OINTMENT.

Which is also the best authenticated remedy for every ailment of Man and Beast, such as Burns, Cuts, Scalds, Broken Bones, Lumbago, Vegetable and Insect Poison, Boils, Tumors, Felons, Recent Spavin, Rheumatism, Scarcles, Chancres, Hemorrhoids, Galls, Sore, Hemorrhoids, Carbuncles, etc.

Price 50 cents and \$1.00 per Box. Sold by Druggists and Grocers Everywhere. WEEKS & POTTER, GENERAL AGENTS, Boston, 109 COR.

BAKER'S ELEGANT PATENT BOLSTER SPRING BED BOTTOM. Sent to Cherry Street, N. Y. Price \$1.00. "Equal to any I ever saw." "Metropolitan," N. Y. Price \$1.00. "N. Y. Times," Address Rev. HENRY BAKER, 375 Avenue A, N. Y.

I. B. SAMUELS, Architect, No. 46 COURT STREET, Corner of Tremont Street, BOSTON.

Adamson's Balm cures Asthma, Coughs, Colds, Lung Complaints, Price 35 and 75 cents.

For Colds and Coughs. WEEKER'S MAGIC COMPOUND is the best remedy for diseases of the throat and lungs. Trial bottles can be obtained free of G. O. GOODWIN & CO., 25 Hanover St., Boston.

NOTICE. THE NEOSHO COLONY for Kansas will hold a meeting at 25 Washington St., Boston, Feb. 2, from 2 to 5 P. M.; and it is hoped that every one interested in the Colony in this Colony will be present. The Colony is being up very rapidly, the idea of means, and by attending this meeting, the colonists will see each other, and will at the same time hear the views of those who have been there, and who can go at extra days: lower rates than the usual rates. The 1st and 10th of each month they can go at extra days: lower rates than the usual rates. The 1st and 10th of each month they can go at extra days: lower rates than the usual rates.

Another lot of the RETIPIROE BRUS SELLERS. One of the most skillful Carpet Manufacturers has succeeded in producing a low-priced, durable carpet. Four Hundred Pieces, ready for opening. This invoice is quoted in improvement over the lot we sold last year from the fact that they are full yard wide, instead of three fourths wide, and can be used either side up. Brilliant and permanent colors and rich designs, and will be sold for 50 cents per yard. Sample sent by mail on receipt of 50 cents, or 5 different patterns 50 cents.

PEASELEY & BOND, 47 Washington St., Boston.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine. Cattle 2,449; Sheep and Lambs 2,291; Swine 30,000; number of Western Cattle, 2,221; Eastern Cattle, 2,228; Working Oxen and Northern Cattle, 225. Cattle left over from last week—

Prices of Beef Cattle 3 hundred pounds live weight.—Extra, \$7.00; first quality, \$6.00; second quality, \$5.00; third quality, \$4.00; fourth quality, \$3.00; fifth quality, \$2.00; sixth quality, \$1.00; seventh quality, \$0.50; eighth quality, \$0.25; ninth quality, \$0.10; tenth quality, \$0.05.

Prices of Sheep 3 hundred pounds live weight.—Extra, \$4.00; first quality, \$3.00; second quality, \$2.00; third quality, \$1.00; fourth quality, \$0.50; fifth quality, \$0.25; sixth quality, \$0.10; seventh quality, \$0.05.

Prices of Swine 3 hundred pounds live weight.—Extra, \$3.00; first quality, \$2.00; second quality, \$1.00; third quality, \$0.50; fourth quality, \$0.25; fifth quality, \$0.10; sixth quality, \$0.05.

Prices of Hogs 3 hundred pounds live weight.—Extra, \$2.00; first quality, \$1.00; second quality, \$0.50; third quality, \$0.25; fourth quality, \$0.10; fifth quality, \$0.05.

Prices of Butter 3 hundred pounds live weight.—Extra, \$1.00; first quality, \$0.50; second quality, \$0.25; third quality, \$0.10; fourth quality, \$0.05.

Prices of Eggs 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Chickens 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Turkeys 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Geese 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Ducks 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Rabbits 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Pigeons 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Cats 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Dogs 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Fish 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Shell Fish 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Game 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Birds 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Insects 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Plants 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Trees 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Flowers 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Fruits 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Vegetables 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

Prices of Grains 3 hundred pounds live weight.—Extra, \$0.50; first quality, \$0.25; second quality, \$0.10; third quality, \$0.05.

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